

ANNUAL
MONITOR
1898.

Gc
929.102
F9/a
1898

Gc
929.102
F91a
1898
1282571

M. L.

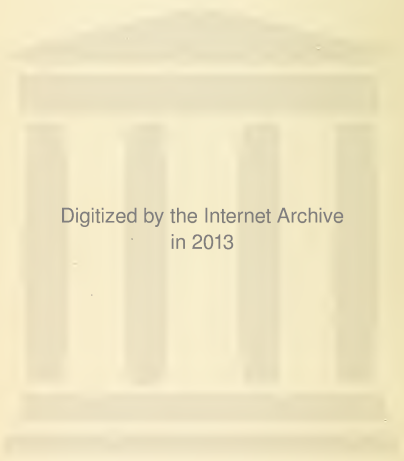
GENEALOGY COLLECTION

ALLEN COUNTY PUBLIC LIBRARY



3 1833 00669 5891

Sophia May.



Digitized by the Internet Archive
in 2013

NEW SERIES, No. 56.

THE
ANNUAL MONITOR

FOR 1898,

OR

OBITUARY

OF THE

MEMBERS OF THE SOCIETY OF FRIENDS

In Great Britain and Ireland,

FOR THE YEAR 1897.

LONDON :

SOLD BY HEADLEY BROS., 14, BISHOPSGATE WITHOUT ;

ALSO BY

MARY SESSIONS, 30, CONEY STREET, YORK ;

ALSO BY

J. AND S. GOUGH, TEMPERANCE HOTEL, DUBLIN ;

AND BY THE EDITOR,

WILLIAM ROBINSON, ST. OUENS, WESTON-SUPER-MARE.

1897.

HEADLEY BROTHERS,
PRINTERS,
LONDON, AND ASHFORD, KENT.

11-279
1282571

PREFACE.



Revised \$15.00 (4 vols) 2-6-55
AGAIN the fast waning year has brought the time for counting our death roll, and for placing on record in our pages some of the lessons of instruction which the experience of departed Friends affords. There have been occasions during the past twenty years, when, as editor looking towards the preparation of a new volume, I have somewhat anxiously wondered what material would be forthcoming of which to make a useful *Annual Monitor*. But this has never failed me; and it is encouraging thus to find, year by year, that among those who have passed away there have been so many whose lives were brightened and strengthened by Christian faith, and in whose experience and example there is so much encouragement and incentive to seek to

follow them as they followed Christ, as well as an abundant testimony that the faith in which they have lived has brought to them the brightness of assured confidence as the last hour drew near.

I am glad to be able, by the memoir of F. Anton Fincke, again to bring the little company of our fellow professors in Germany to the minds of Friends. They continue to claim our thoughtful sympathy.

To all who have kindly furnished me with memorials of deceased Friends my best thanks are due, and are now gratefully tendered. But for their help it would not have been possible for me to prepare this little volume.

WILLIAM ROBINSON.

St. Ouens,

Weston-super-Mare,

Twelfth Month, 1897.

List of Memoirs.

WILLIAM BARCROFT.

MARGARET BEALE.

ELIZABETH P. DAVIS &

FRANCIS M. DAVIS.

JANE GILL.

JOHN GLAISYER.

STEPHEN GRAVELY.

ANN HUNT.

ANN K. LÜRY.

SOPHIA MAY.

SARAH C. MUGGERIDGE.

LYDIA ROUS.

SOPHIA E. SAMS.

ISAAC SHARP.

BARTHOLOMEW SMITH.

MARTHA SMITH.

FRANCIS J. THOMPSON.

ISAAC G. WALLIS.

MARRIAGE WALLIS.

MARIAN J. WEDMORE.

ANNA R. WHITING.

These memoirs are published on the sole responsibility of the writers, their friends, and the Editor.

T A B L E,
*Showing the Deaths at different Ages, in the Society of Friends in Great Britain and Ireland,
during the years 1894-95, 1895-96, and 1896-97.*

AGE.	YEAR 1894-95.			YEAR 1895-96.			YEAR 1896-97.		
	Male	Female	Total.	Male.	Female	Total.	Male.	Female	Total.
Under 1 year*	7	4	11	4	1	5	5	4	9
Under 5 years	15	9	24	7	2	9	6	6	12
From 5 to 10 years	3	3	6	2	3	5	2	0	2
" 10 to 15	0	1	1	1	1	2	2	0	2
" 15 to 20	1	1	2	2	2	4	3	2	5
" 20 to 30	4	6	10	9	6	15	9	6	15
" 30 to 40	7	8	15	9	7	16	9	11	20
" 40 to 50	12	9	21	7	8	15	6	7	13
" 50 to 60	15	19	34	12	11	23	9	13	22
" 60 to 70	21	22	43	20	21	41	21	26	47
" 70 to 80	30	41	71	23	37	60	45	40	85
" 80 to 90	16	29	45	14	27	41	19	27	46
" 90 to 100	2	2	4	5	7	12	3	4	7
All Ages	126	150	276	111	132	243	134	142	276

* The numbers in this series are included in the next, "under 5 years."

Average age in 1894-95	..	..	..	57 years, 11 months, and 18 days.
Average age in 1895-96	..	..	..	60 years, 5 months, and 19 days.
Average age in 1896-97	..	..	..	61 years, 3 months, and 5 days.

THE
ANNUAL MONITOR,
1898.

OBITUARY.

	Age.	Time of Decease.		
JAMES AIRY, <i>Wakefield.</i>	83	5	11mo.	1896.
SARAH J. AITKEN, <i>Sunderland.</i> Wife of James Aitken.	32	29	7mo.	1897.
HENRY ALBRIGHT, <i>Bootle.</i>	82	25	6mo.	1897.
JOSEPH S. ALLEN, <i>Nottingham.</i>	77	28	2mo.	1897.
SARAH A. ALLPORT, <i>Reading.</i> A Minister. Wife of William Allport.	71	28	2mo.	1897.
MARY ANN ALTHAM, <i>Penrith.</i> An Elder. Wife of Thomas Altham.	76	23	12mo.	1896.

MARTHA ARKINSTALL, 62 26 12mo. 1896.
Birmingham.

GEORGE F. ARMITAGE, 33 3 4mo. 1897.
Leeds.

ANNA L. BAKER, 55 7 11mo. 1896.
Dublin. Widow of Jonathan W. Baker.

MABEL B. BAKER, 26 9 7mo. 1897.
Hampstead. Wife of Philip B. Baker.

MARGARET H. BAKER, 43 12 12mo. 1896.
Thirsk.

WILLIAM BARCROFT, 56 9 11mo. 1896.
Grange, Co. Tyrone. An Elder.

William Barcroft, son of John Pim and Anna Barcroft, was born at Stangmore, near Dungannon, in the year 1839. He was educated at Newtown School, Waterford, under the care of Richard Allen and Frederick Taylor, and married in 1886 Sarah, daughter of Joseph and Mary Barcroft.

It was in his native place that his life of quiet, unobtrusive usefulness was passed. It was one of which it is not easy to write. His virtues were of a nature which never sought public distinction or even recognition. "Let not thy left hand know what thy right hand doeth" was a principle he so fully carried out that few knew how numerous and extensive were his acts

of sympathy and benevolence. He cared for the temporal and spiritual well-being of those around him, and was greatly beloved by his poorer neighbours, who came confident of finding in him an ever-ready friend, whether they needed advice or more substantial help, and knowing they could count beforehand on his kind consideration and attention. He felt very deeply his responsibility for those amongst whom he lived, and for those with whom he came in daily contact in the ordinary avocations of life. His sympathies were very wide, and he always recognised and drew out what was good and true in others. Perfectly sincere himself, he expected others to be the same, and was rarely disappointed. Indeed this guileless transparency of character was one of his marked characteristics.

Of his own spiritual life he seldom spoke, though his testimony to Gospel truth was ever ready, simple, manly, and earnest ; and his friends could not fail to notice, as the years went by, the deepening and ripening of his Christian character. Always of a kindly, generous disposition, and throwing the weight of his influence on the side of right, yet it was not till after years of conflict and doubt, and a definite religious experience, that he became the humble follower

of the Lord Jesus Christ. Then, taking all the accidents of birth and surroundings as talents given him by the Master, and as one who should render an account, he prayerfully considered the smallest details.

Very especially was this the case in the matter of giving employment. He did not always choose the best and most faithful workers he could get, but those who for some reason or other he felt he could most effectually help in this way. Naturally his patience was often sorely tried, yet he rarely dismissed a servant, unless he was convinced it was for the servant's good.

Such a life could not fail to have a deep and lasting influence, and many have gratefully told how his wise sympathy was the means of keeping them in the narrow path when their feet had almost slipped. No one would shrink more than he from praise, and this is not intended as such, but to show the grace of God in him.

Always young in mind he had a great influence over the young, young men especially ; and this was due largely to the fact that though not of the world he was thoroughly in it.

Being a diligent reader, there was scarcely a subject on which he was not more or less

informed. He thus met each on his own ground, and entered keenly into his interests, whatever they might be. Whether making toys for a group of children, or working out the calculations for his telescope with those older, no secular employment was ever beneath his notice, and thus he filled a niche too often left unoccupied by others of large religious experience.

Thoroughly characteristic was the place which he gave to family worship, and many have borne testimony that the times when the household met for "Reading" were often opportunities of deep conviction, enlightenment, and blessing. Those who have heard him pray on these occasions—he invariably felt led to do so—have often remarked on the depth and reality of his prayers, as of one who realized the nearness and omnipotence of Him to Whom he spoke.

He was a thorough man! But a man who walked with God.

His recreations were numerous; his telescope, workshop, garden, and orchard each claimed his attention in turn, and proved a source of interest and amusement to those around him.

He was warmly attached to the Society of Friends, whose principles and interests he sought in every way to promote. He did not hold their

views in a loose or traditional manner ; but, after careful and prayerful study of the Scriptures and also Early Church History (of the latter he had almost an exhaustive knowledge), he had come to accept those principles as identical with the mind of Christ for His people ; and hence his uncompromising and enthusiastic attitude towards them for himself, though at the same time having the warmest sympathy with all of every creed who loved the Lord Jesus Christ in sincerity. Many of his dearest and most valued friends belonged to other religious bodies.

The cause of Foreign Missions, especially those connected with Friends, have in him lost a firm supporter. Enjoying the blessedness of knowing that he was redeemed by the precious blood of Christ, he felt the responsibility and privilege of sharing this blessedness with those who are without God and without hope in the world.

He held strong views on the subject of Temperance, and sought by precept and practice to influence others to become total abstainers, taking a great interest in the Irish Temperance League and similar organizations.

On the 10th of Eleventh month, 1896, he quietly passed into the presence of the Master

whom it had been his delight to serve. His last illness was short, but for part of the time was most suffering, and especially trying to one of his active, independent spirit, yet borne with such gentle patience that even the nurse in attendance said it was beyond what she had ever seen. Of himself he would have said that he was an unprofitable servant. His only confidence was in Him "who of God is made unto us wisdom and righteousness and sanctification and redemption."

Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests to God, to Him be glory and dominion for ever and ever. Amen.

JONATHAN BARCROFT, 54 13 5mo. 1897.

Grange, Co. Tyrone.

DAN BARDEN, 67 17 10mo. 1896.

Shepley, near Huddersfield.

HERBERT K. BARRATT, 31 25 9mo. 1897.

Sudbury.

HENRY BARRITT, 61 17 8mo. 1897.

Colchester.

SAMUEL BARRITT, 73 28 5mo. 1897.

Maldon.

WILLIAM BATKIN, 73 25 12mo. 1896.

Liverpool.

MARGARET BEALE, 80 7 3mo. 1897.

Blackrock, Dublin. A Minister.

The beloved Friend whose name is recorded above, entered into her eternal rest on the 7th of Third month, 1897, on a First-day, a day which she always enjoyed ; and it is with the desire that what is written may tend to the glory of God, and to the help and encouragement of His children's faith and desires after a holy life, that this short memorial has been prepared. For truly she found her sweetest joys in seeking to please and follow Christ, who in the tenderness of His love was ever her strength in weakness, her comforter in sorrow, and her upholder in times of trial. Her dear nephews and nieces were never forgotten by her at the throne of grace ; many of them scattered far apart in distant homes could not be influenced personally by her ; yet there is the happy assurance that her letters to them and prayers for them have not been in vain.

Although she was granted a lengthened life, yet the call home when it came, was not looked for by those in daily intercourse with her. She was so bright and cheerful, and had continued her accustomed household duties to the last week of her life, when after only a few days of suffering and weakness her sweet spirit was

released. She had been subject to attacks of bronchitis, but in the end it was under an attack of congestion of the lungs that her strength gave way. She was clear to the end ; there was not a murmur nor a desire that anything should be otherwise than it was. She had sought and found her Saviour in early years, and having grown in faith and love to Him through the diligent reading and study of the Holy Scriptures, her soul had long been resting in His redeeming love.

Being the eldest of a large family she was ever looked up to by her brothers and sisters, and was as a second mother to the younger ones ; and all the household felt the influence of her care and example ; and to the dear parents she was a strength and stay, always ready to comfort and cheer them.

It was her lot to be often living away from her home. At these times she gave herself up fully to those with whom she resided, in self-forgetful devotedness to them ; and being always happiest whilst caring for others, she would enter into their pursuits, their joys and sorrows, as though they were her own. In later years she was asked to become the companion of a valued aged Friend, R. P. Fox of Kendal—formerly of

Falmouth, with whom she lived ten years, and they became as sisters to each other. At Kendal M. Beale's spiritual life was greatly helped by members of that Meeting, to some of whom she became deeply attached. Isaac Brown's ministry and her intercourse with him and his dear wife she much enjoyed and valued. Her friendship with Hannah Wilson, whose conversation always tended to spiritual subjects, and that of her daughters, were very dear to her ; and there was a sympathy and communion amongst Christians of different denominations in Kendal which M. Beale enjoyed. It was the love of one Saviour which drew the hearts of His followers together in the bond of a uniting Christian love.

M. Beale entered with loving interest into the work of First-day Schools, Mothers' Meetings, those for Young Women, Meetings for Christian Communion, and others, both in Kendal and at Bishop Auckland, where she spent a few years after leaving Kendal. Many interesting notes of these meetings and of her First-day School lessons are found amongst her papers. It was early in her Kendal life that she felt the call to testify openly to her faith in her Saviour, which, in after years, as she said to her sister, "filled her with solemn awe," and brought her into very deep

thought and searching of heart ; but she was enabled, after much prayer, to open her lips in testimony to that dear Saviour's love. "Bought by His precious Blood," she gave herself to Him, and grew in power and expression, and was recorded a minister by Kendal Monthly Meeting in Twelfth month, 1875.

As time advanced Christ became more and more the object and the subject of her ministry. Our nothingness and His all sufficiency were her theme—

"The Blood of Christ most precious,
The sinner's perfect plea."

It was her earnest prayer and endeavour to show Him forth by her life and conversation as well as by her ministry.

Margaret Beale was for sixteen years a member of Dublin Monthly Meeting. Living at Blackrock, she attended Monkstown Meeting. Truly kind friends were given her here also. For the last two years she was but seldom able to get to meetings ; never through the last two winters. There was a longing in her heart for more Christian communion, more converse one with another on spiritual things. One day last autumn she had been dwelling on this subject, and knowing how fully the young Friends of Monkstown Meeting

were engaged in Christian work of various kinds, she said, "How glad I should be if one or other of these young people could spare time to come and see me, and that we might have some free pleasant converse together." Some little time after, this desire of her heart was unexpectedly granted by one or two young Friends calling upon her, when such conversation, without any effort, was freely entered into, and she was refreshed and grateful for their visits.

As the lengthening days of the early spring spoke of the near approach of that much loved season, she showed evident signs of weakening bodily powers ; yet it did not awaken a thought in those about her that the time of separation was so near ; but on the 1st of Third month, she appeared to have caught some cold, and kept by the fire, yet wrote a letter to a dear cousin in England. The next day she was more poorly, yet up and down stairs as usual. That evening remedies were applied, as pain in the chest had increased, though she had not spoken of it in the earlier part of the day. Very early the next morning the doctor was called in. He did all that could be done, but from the first he did not think there was hope of recovery. She knew it well herself and said to him, "Doctor, what should

we do in a time such as this, if we did not know on whom to lean?" He laid his hand on hers, saying—"The same yesterday, to-day, and for ever." She gave up most calmly her long cherished hope of seeing an orphan niece, whom she had cared for in childhood, and who had only a few days before landed in England, from a four years' residence in Sydney and Fiji, obliged to return home on account of loss of health in the latter place where she was engaged as matron to the Colonial Hospital.

On the fifth she was too weak to speak except in a low murmuring tone in prayer and converse with the Lord, and of Him; and through the night the words "Justified, justified" were heard, and the name of "Christ"—"He did it all," and many more such expressions, showing how her mind was stayed. On the sixth all was silent except the low breathing. Those who stood around the loved one's bed that night and morning can never forget the calm countenance and the precious sense of the Saviour's presence graciously granted to the last. At ten o'clock in the morning she was with the Lord, and the watchers were alone—yet not alone. They could only give thanks for the preciousness, the peace of those few days, and the goodness of the Lord

to the departed one, and to those whom she left behind.

Many were the testimonies to her Christian character received from both her English and Irish friends. One dear friend writes :—"Thanks for the card of my precious friend's Home-going. The first thought was that I knew of no one to whom it would be a greater joy to see Jesus. She was very dear to me." And another :—"The fragrance of her loving spirit will abide with thee ; I have great faith in the communion of saints on earth with saints in Heaven." And again another :—"She has found the rest and blessedness and freedom from care which, even with her calm dependence upon God, must be a blessed change for her."

The expression of more than one sympathizing friend was that "she had left a fragrance behind her." Whence did this fragrance arise ?—surely not from the natural heart. It was from the love of Christ abiding in her, and from her daily walk of abiding in Him.

It seems fitting to conclude this little memoir with two stanzas from a hymn which M. Beale learned only three weeks before her last illness, and repeated to her sister on one of their last Sabbath evenings together :—

O Jesus, Friend unfailing,
 How dear Thou art to me !
 Are cares or fears assailing ?
 I find my rest in Thee.
 Why should my feet grow weary
 Of this my pilgrim way ?
 Rough though the path, and dreary,
 It ends in perfect day.

 Naught, naught I count as pleasure,
 Compared, O Christ, with Thee !
 Thy sorrow without measure
 Earned peace and joy for me.
 I love to own, Lord Jesus,
 Thy claims o'er me divine.
 Bought with Thy blood most precious,
 Whose can I be but Thine ?

ELIAS H. BELL,	71	31	12mo.	1896.
<i>Knock, Belfast.</i>	An Elder.			
HENRY J. BENNETT,	78	24	5mo.	1897.
<i>Brookwood, Surrey.</i>				
BENJAMIN BISHOP,	85	10	12mo.	1896.
<i>Bramley, near Leeds.</i>				
GEORGE BOGG,	78	26	10mo.	1896.
<i>Great Ayton.</i>				
THOMAS BOOTH,	72	28	7mo.	1897.
<i>Bramley, near Leeds.</i>				
JOHN BOWDEN,	69	25	6mo.	1897.
<i>Plymouth.</i>				
ANN BRAITHWAITE,	82	20	9mo.	1897.
<i>Horsforth.</i>	Widow of Christopher Braithwaite.			

MILLICENT LEGAY BREWERTON,

Ipswich. 72 13 7mo. 1897.

SARAH A. BRERETON, 77 17 1mo. 1897.

Foxrock, Dublin. Widow of Thomas Brereton

JOHN BRICK, 71 19 6mo. 1897.

The Pales.

EDWIN BROWN, 67 26 6mo. 1897.

Harrogate.

MARGARET BROWN, 65 27 9mo. 1896.

Oldham.

RICHARD BROWN, 93 15 7mo. 1897.

Earith. An Elder.

ERIC W. BRUNSKILL, 4 3 10mo. 1896.

Darlington. Son of Walter and Annie
Brunskill.

MARY ANN BULLA, 65 31 5mo. 1897.

Belfast. An Elder. Wife of Henry Bulla.

MARTHA BURDETT, 81 11 3mo. 1897.

Denby, near Highflatts. An Elder. Widow of
Francis Burdett.

CORNELIUS BURTT, 63 6 1mo. 1896.

Toowoomba, Queensland.

CHARLTON BURTT. 27 22 4mo. 1896.

Toowoomba. Son of Cornelius Burtt.

KETURAH C. BUTCHER, 65 16 12mo. 1896.

Fordingbridge.

ELIZABETH CAIL,	88	5	5mo.	1896.
<i>Great Ayton.</i> Widow of John Cail.				
JOSEPH CARSON,	74	21	10mo.	1896.
<i>Liverpool.</i>				
ELIZABETH CATLIN,	83	28	11mo.	1896.
<i>Shepherds Bush.</i>				
ROBERT CHESTER,	82	30	11mo.	1896.
<i>Skipton.</i> An Elder.				
RACHEL CHILD,	79	10	3mo.	1897.
<i>Leeds.</i> Widow of Joseph Child.				
WILLIAM C. CHIPPENDALE,	18	21	8mo.	1897.
<i>Wyresdale.</i> Son of Joseph and Margaret Chippendale.				
BASIL R. CLARK,	8	3	1mo.	1897.
<i>Croydon.</i> Son of Charles and Ada Clark.				
RICHARD CLARK,	77	9	12mo.	1896.
<i>Middlesborough.</i> An Elder.				
JOHN C. CONSTABLE,	76	12	5mo.	1897.
<i>North Shields.</i>				
JOHN B. COOKE,	77	17	12mo.	1896.
<i>Seacombe.</i>				
ANNIE CORNFORTH,	47	19	8mo.	1897.
<i>Middlesborough.</i>				
ELIZABETH CRUICKSHANK,	77	8	1mo.	1897.
<i>Birkenhead.</i> Wife of Alexander Cruickshank.				
JANE CURTIS,	88	21	9mo.	1897.
<i>Alton.</i>				

JESSIE CUTHBERT, 45 7 3mo. 1897.

Crosshill, Glasgow. Wife of George Cuthbert.

HANNAH N. DALSTON, 53 17 6mo. 1897.

Middlesborough. Wife of I. P. Dalston.

THOMAS T. DANN, 10 17 6mo. 1897.

Brighton. Son of Arthur and Mary H. Dann.

ELIZA DARBYSHIRE, 81 20 9mo. 1897.

Enderby, near Leicester. Widow of Charles Darbyshire.

ELIZABETH DAVIES, 74 9 6mo. 1897.

Settle. Wife of John Davies.

ELIZABETH P. DAVIS, 70 2 1mo. 1897.

Killabeg, Enniscorthy. An Elder. Widow of Samuel Davis.

FRANCIS H. DAVIS, 40 29 12mo. 1896.

Killabeg. Son of Elizabeth P. Davis.

The circumstances attending the removal of these two dear Friends were of a peculiarly touching character, serving to draw out, on behalf of their bereaved family, the best sympathies, not only of their own immediate circle of relatives and friends throughout Ireland, but of the public at large in the neighbourhood of their own home at Killabeg House, near Enniscorthy.

“The news of the death of Mr. Frank Davis,” writes the Editor of the local Roman Catholic paper, “was received in Enniscorthy with feelings

of most genuine and profound sorrow, . . . and the expressions of regret which were to be heard on the lips of the people of the town bore testimony to the esteem and affection with which he was regarded."

Elizabeth Pim Davis was for many years one of our most valued Elders, while her son held office for some time as an Overseer. Within a fortnight of their death both seemed apparently in usual health, and on the 6th of Twelfth month, 1896, E. P. Davis was herself in attendance at the Meeting for Ministry and Oversight of her own (Co. Wexford) Monthly Meeting, at which, with her wonted kindly thought for others, she pressed a proposition for the occasional despatch of "Home Church Letters" from the Monthly Meeting to our missionaries at the various working centres of the Friends' Foreign Mission Association.

Always on the watch for the enjoyment and comfort of those around her, her influence for good was of a far-reaching character, extending not only to those who were dependent upon her, but to the members of the Protestant and Roman Catholic communities by whom her home was surrounded : and in view of the well-known energy and true spirit of Christian love, which

carried her forth on many an errand of unspoken but none the less effectual and practical ministry, the words may be aptly applied to her—

“ Beautiful hands are those that do
Work that is earnest, and kind and true,
Moment by moment,
The whole day through.”

In allusion to her death, the paper already quoted thus speaks :—

“ Mrs. Davis has left a record of charity and benevolence, and all those virtues which belong to the sphere of a true woman, behind her. Much of her time was devoted to the amelioration of the lot of the poor. Amongst those in her vicinity whom it pleased God to bless with little of the world's goods, her name was a household word. Her visits amongst the poor and suffering were ever productive of consolation and relief. In the other sphere in which she moved, her amiable and kindly disposition made her beloved and esteemed.”

Both mother and son were taken ill at nearly the same time, and of a similar complaint (pneumonia), the former at home, and the latter while in temporary residence at the Abbotsford Hotel, Dublin, whither he had but recently gone to be in close proximity to the business of the city firm with which his name was connected.

The best medical skill was at once obtained, one of his two sisters also going immediately to him, while the other remained at the sick bed of the home sufferer.

During the progress of the disease, neither patient could be told how ill the other was. Though so wrapped up in each other, as they had ever been, since the previous delicacy of Francis Henry's health had made him the constant object of solicitude to his mother, yet it was remarked that neither of them used to make enquiry for the other. It almost seemed as if they were given to feel that very soon, in either case, "the silver cord" would be "loosed," and "the golden bowl broken," and that in the full enjoyment of the promises of God, they would both ere long be "for ever with the Lord."

But true and widespread was the sorrow felt and expressed on behalf of the two bereaved sisters, one of whom, after closing the eyes of the beloved brother in Dublin, only returned home just in time to join her sister in seeing the last of their precious mother. Truly God's ways are not our ways, nor His thoughts, our thoughts; and yet it is precisely at such times as these, when the bright pictures of earth are being

dimmed before our eyes, that we realize more fully how glorious and beautiful are the consolations of the everlasting Gospel, and how sweet and sustaining the assurance of our blessed Lord, that He will "receive unto" Himself all those who "sleep" in Him. Thus of our dear friends it has been written :—

" They sweetly sleep in Jesus : precious comfort !
Encircled in His loving, strong embrace.
Evermore blest, they now behold His glory ;
In company they gaze upon His face.

No farewell partings marred the separation ;
A few short days, and both had met again
In heaven, where no sorrow ever enters,
And where God's people never suffer pain.

O wondrous joy ! O glorious re-union !
Can we not picture with what glad surprise
They clasped each other's hands in yonder City,
And looked upon the King, with raptured eyes.

Swift, sudden change !—One moment here in
suff'ring ;
The next an upward soar to realms of light.
Translated and transformed to God's own image,
And robed in garments, spotless, pure, and white.

Not dead, but living now, the friends you mourn
for ;
Reigning above with Him who died to save.
The love which brought the Saviour down from
glory,
Hath made them both victorious o'er the grave.

And now, eternally, supremely happy,
 They live for ever in the Master's smile.
 Be comforted : not long the Lord will tarry ;
 You'll meet again : 'tis but 'a little while.'

Most tender Saviour, Thou alone canst comfort
 Or raise the heads with grief and sorrow bowed ;
 Oh ! wilt Thou now reveal in all its radiance
 The silver lining of this heavy cloud ?

Draw near Thyself, and speak sweet words of
 solace,
 Give Thine own peace to every sorrowing heart.
 Lord, grant that all may meet again in heaven,
 With Thee to dwell, and nevermore to part."

WILLIAM DAVIS, 72 14 8mo. 1897.

Enniscorthy.

ERNEST P. DAWES, 23 26 10mo. 1896.

St. John's Wood, London. Son of Benjamin
 and the late Caroline Dawes.

SUSANNA D. DOEG, 69 24 12mo. 1896.

Scotby, near Carlisle. An Elder. Widow of
 Robert Doeg.

JANE DOMMETT, 65 4 3mo. 1897.

Bristol.

ANNA DOUBLEDAY, 78 16 5mo. 1897.

Halstead.

ANNIE DOUTHWAITE, 73 2 6mo. 1897.

Ackworth. Widow of William M. Douthwaite

GULIELMA M. DREWETT, 86 19 8mo. 1897.

Luton. Widow of William Drewett.

MARY ANN EATON, 68 19 8mo. 1897.

Sheffield. Wife of Henry Eaton.

JOHNSTON ELLIOTT, 11 16 5mo. 1897.

Bessbrook. Son of Joseph and Sarah Elliott.

LYDIA D. EVENS, 45 22 11mo. 1896.

Leytonstone. Wife of Frederick G. Evens.

MARY P. EVERETT, 85 16 12mo. 1896.

Ipswich. Widow of Thomas Everett.

MARY J. FAIRBANKS, 55 2 10mo. 1896.

Peckham. Wife of William Fairbanks.

JOSEPH FAREN, 76 12 3mo. 1897.

Belfast.

MARTHA FARNISH, 73 22 9mo. 1897.

Bradford. Wife of Joseph Farnish.

JAMES FELLOWS, 81 23 4mo. 1897.

Ashton-on-Mersey.

OLIVIA FENGARD, 25 23 7mo. 1897.

Bessbrook.

MARIA FERRIS, 75 23 2mo. 1897.

Weston-super-Mare.

FRANZ ANTON FINCKE 68 4 2mo. 1897.

Minden, Germany.

For many years F. A. Fincke has been known by some of the young Friends who have been to Germany to study the language, and not a few have been indebted to him for assistance in its acquisition. He was very humble-minded

and retiring in disposition, but was very thorough in whatever he undertook, and would steadily plod on until his end was attained.

His parents were Roman Catholics, living in a village near Iserlohn in Westphalia. They both died when he, their only child, was about six years of age. Some near relative was appointed as his guardian, and sent him to a Roman Catholic school, and subsequently to a seminary, to be trained as a teacher. But feeling uneasy about some of the Roman Catholic tenets, he left that institution and became a farm labourer : his strength, however, was not equal to this work and he relinquished it.

Having now inherited a little property, he spent it in attending lectures at a university. He met with a few books published by Friends in England, and was struck with their views about wars and fighting. On learning that there was a little company of Friends at Minden he went there, and conversed with some of them on these subjects.

Shortly after this, on being served with a summons to be enrolled in the army, he told the military authorities that his conscience forbade him to take up arms and become a soldier ; in consequence of which he was tried by court-

martial, and sentenced to be imprisoned for disobeying the laws of the country.

This was in the year 1855, and his case was brought under the notice of the Continental Committee of the Society of Friends in England, by the minutes of which it appears that his imprisonment was to last for about three and a half years, the first portion at Minden and the remainder at Wesel on the Rhine.

In the early part of the present century Christian and Ernst Peitsmeyer, two brothers professing with Friends at Minden and Pymont, were punished for refusing to give military service, by being placed bare-footed in a room the floor of which was composed of planks set edgewise and slanting and at some little distance apart. This species of torture was subsequently abolished, but not until after F. Anton Fincke had been subjected to it, which he found induced great bodily suffering, as he could neither stand, sit, nor lie down without pain. In his slow and quiet way of describing this to a Friend, he said, —“And I will tell thee how I managed to get some relief. The prison allowance of bread was more than I required to live on” (he was remarkably abstemious) “and so I made of the rest pads for the feet, and getting up into a corner, found myself in a lessened state of torture.”

Samuel Gurney, a member of the Continental Committee, wrote on his behalf to the King of Prussia, and received a reply that the King had the subject under his immediate notice. About a month later, intimation was received that a relaxation in the severity of the treatment at Wesel had taken place, and that the duration of his imprisonment had been shortened.

About a year after this, John Yeardley and two of the German Friends visited him in the prison, when they heard a favourable report of his conduct under his trials, which he bore in a patient, Christian spirit.

Subsequently to this, Eliza P. Gurney, with Robert and Christine Alsop, when visiting on religious service amongst the Friends at Minden, Pyrmont, and Obernkirchen, concluded to go to Berlin, where they had an interview with the Royal Family; in the course of which they entreated the King to redress F. Anton's Fincke's grievance. Thereupon the King asked one of his adjutants for the "Rapport" from the prison authorities at Wesel, with regard to the prisoner's behaviour; and these authorities having given him a very good character, the King said, "The best way to release the man will be to expel him from the Military Union." This was accordingly done and he was set at liberty.

Friends having become interested in his case, he came over to England and became a student in the Flounders' Institute, where he availed himself to the full of his opportunities for study. His somewhat shy nature kept him perhaps more shut up within himself than was the case with others, and his firmness in following his convictions, as evidenced during his prison experience, made it no easy matter to turn him from his own way.

A fellow student with him at the Flounders' Institute remarks that whilst he was always cheerful, he did not seem very sociable, probably in part from his ignorance of English ; but also from the state of his health, which had been injured by the harsh treatment he experienced whilst in prison. It was very noticeable that he seldom referred to his personal history except briefly in reply to definite questions ; and he never assumed any credit to himself, or put on the air of a martyr. It fact his references to his prison experiences were sometimes made with a touch of humour that pleasantly relieved the painfulness of the subject.

F. A. Fincke was a diligent student, and though not of brilliant ability, occasionally gave evidence that he was a man, even at that time, of

no mean attainments. He felt specially attracted to the study of mathematics and languages, eventually making considerable progress in Latin, Spanish, French and English. Botany and chemistry also had a share of his attention, more especially the former. During the last few years of his life he gave considerable thought to shorthand, of which he was preparing a system of his own.

After studying at the Flounders' he became tutor in a private family in England, and then was engaged as teacher of a junior class at Newtown School, Waterford. Whilst there he spoke rather more freely about his own history, the most painful remembrance being that he had been entirely disowned by all his relations and friends, through having associated himself with the Quakers. They would pass him in the streets without noticing him ; and every familiar door was closed against him.

Eventually he returned to Minden, where for some years he taught the children of Friends and others, giving also classical lessons to young men preparing for university or other examinations in general knowledge. Success in passing these examinations reduced for these young men the period of compulsory military service from three years to one.

F. Anton Fincke was not given to much expression as to his religious sentiments ; and he was moreover somewhat slow of speech ; but he was closely attached to the views held by Friends, and a very regular attender of their meetings for worship. Occasionally he was able to come to London and attend the Yearly Meeting. These opportunities he much valued, and he was most grateful for any little attention shown to him.

In a letter written in 1896, he remarked, "Thy letter revived my desire to undertake some work in the Lord's vineyard. Though I have often been inclined to believe that it is not of much use to try spreading the principles of Friends in Germany, yet lately I have often been reminded that it is our duty to follow the example of our Lord. He often visits men by His Holy Spirit ; though sometimes He may find a decided refusal, He will mercifully repeat His visitations and invitations. In the same manner we ought to try, again and again, whether it may be possible through our Lord's assistance to move some people to come to true communion with Him, and to eternal life. Therefore I feel pressed to try once more whether it might not be possible to spread the principles of Friends all over Germany. Though it may be the case that we

do not perceive direct success, yet it may be, that a little seed may grow gradually and bring forth much fruit later on. I agree with the expression I found in the 'Friend' that the peculiar doctrines of Friends are specially suitable to the time in which we live, and are in closest sympathy with the theological spirit of the age.

"At present there is a great movement in Germany against the military system and warfare. On the other hand Socialism is increasing, and a great number of Socialists try to abolish all religion. Therefore I think circumstances demand a renewed trial and activity. Though perhaps the military system and warfare may not be brought to an end in a short time, yet if the people are moved to listen to the inward teachings of our Lord's Spirit, and are brought to true inward Christian life, then all contrary things will perhaps slowly but certainly and steadily decrease. I am much obliged for thy sending me a little book on the Atonement, and am very glad to see it."

For many years F. A. Fincke lived in the house of Johann Peitsmeyer, in Lindenstrasse, Minden, where the meetings of Friends are held. His room presented somewhat the appearance of a hermit's dwelling place, and was stored with books in all directions.

In a recent letter he had remarked that he had been too busy to be ill. But in the early part of 1897 he caught a severe cold which resulted in his death on the 4th of Second month, when he quietly and trustfully breathed his last.

A Friend in writing about him remarked, "He was very slow and reserved, but the more known, the better liked."

JOHN FISHER, 84 1 8mo. 1897.
Gainsborough.

HANNAH P. FOWLER, 87 13 5mo. 1897.
Sydney, New South Wales. An Elder.

Hannah Pole Fowler was for so many years known and respected amongst the Friends living in Sydney, that it seems fitting to place a record concerning her in the "Annual Monitor."

Although not remarkable for gifts of utterance, even in conversation, yet by her kindness of heart and Christian cheerfulness, with a hopefulness proof against all discouragement, she proved herself, throughout many years, and often under very trying circumstances, to be a true "mother" over the little group of Friends in the city.

She was born in 1809, in the neighbourhood of Bristol. She had been lame from childhood, and at length underwent an operation, the diseased foot

being amputated by John C. Nield, a medical practitioner from Lancashire, for whose professional care she was always very grateful.

In 1833 her father, Francis Fowler, emigrated to the United States, taking all his family excepting his daughter Hannah, who had established a good business in Bristol, as a Friends' bonnet, cap and shawl maker. A Friend who still remembers her thus, speaks of her as being of a happy, sunny disposition, greatly respected and liked.

In 1853, Dr. J. C. Nield with his wife and family emigrated to New Zealand, accompanied by H. P. Fowler, who for some years remained with this family, to which she was warmly attached, and in which she might be said to act as assistant mother.

This was during the troublous times of the Maori war, with which they were at times brought into close and unpleasant contact, and in consequence of which she and her friends lost a large portion of the money they possessed.

In 1862 they all went to Sydney, where Dr. Nield practised in his profession, and Hannah P. Fowler commenced business in a little shop in Castlereagh Street, where for fully thirty years she lived, always with the same cheerful, sunny atmosphere attending her, by which so many,

especially of her younger friends, were attracted and influenced. She had seen Sydney in its earlier stages of growth, and many were the changes she could describe. For some years she carried on, in connection with her stationery business, a registry for servants, in the prosecution of which her rooms were crowded by those seeking places, and mistresses needing their services.

Hannah P. Fowler was a Friend by conviction as well as by birth. She was nominally a member of Bristol and Frenchay Monthly Meeting up to the time when Sydney became an acknowledged Monthly Meeting in connection with London Yearly Meeting. Situated as her home was, near the centre of the city, it became the rendezvous of Friends, and was almost more used by them, for a considerable time, than the Meeting House itself. The week-night meetings, held in her little sitting-room, often proved times of spiritual blessing and refreshment; and so many were the plans of work formulated there, in connection with the First-day Adult School, Children's School, and other agencies, that her house might almost have been called the "Power House" of the Society in Sydney; and no little of that power seemed centred in herself, in the

loving personal interest she exhibited in everything calculated to promote and build up the cause of her Divine Master.

By age and by service she was fitted to be an Elder of that Monthly Meeting ; and however much she shrank at times from the responsibilities which such an office involved, she never failed to fulfil them in the way her conscience dictated. But to the younger portion of the meeting she was more than Elder, she was mother, a "link which knit the generations each to each." It was pleasing to note that her hopes for the future of Sydney Meeting rose higher as she drew near to the end of life.

Probably some of her happiest hours were those she spent as hostess, whether prior to meetings, when her guests were older Friends, or with younger ones on First-days, between the time of morning meeting and afternoon school. Her helpfulness will never be forgotten, nor the pleasure she evidently felt and never disguised, in offering this free hospitality ; and to many, both the helpfulness and pleasure will be likely to serve as an inspiration for days to come. A beam from the "Sun of her soul" evidently shone bright through her loving spirit.

To her and to her guests alike, when the

time came that these gatherings had to be given up, the blow was a heavy one. It came suddenly, and to her friends seemed irreparable ; while for her, it marked a period when warfare was over, and armour had to be laid aside. Removed also to a distance, so that friends could not conveniently drop in to see her as formerly, she, though never ceasing to long for these privileges, appreciated with thankfulness the kind thoughtfulness of those around her, and expressed with smiling face her sense of deep gratitude for any little kindness shown.

Though her bodily powers were failing, her spirit was still willing, and she only waited for a further summons from the Master whom she had so long loved and served ; nor did she ever forget from whose hand the mercies of her life had always come, or fail to realize in her times of need, a comforting sense of His own presence and blessing.

A younger member of the Meeting, in writing about her, remarked :—"The last time I went up to see her was with E. P. ; at first H. P. Fowler did not recognize me, but afterwards knew me as well as ever. We three had a little meeting for worship, and I think this was the last one she took part in ; we felt it to be a time of

communion with our beloved Master. Some verses were read from the fourteenth chapter of John (loudly so that our aged Friend might hear), and prayer was offered, that she might feel the nearness and comfort of her Saviour in the closing days of her pilgrimage."

Her desire, oft repeated, was, that when He came for whom she waited, she might be found ready, watching ; and so it was. Her final illness was not long continued—only for a few days. Though at times seeming to be conscious, after this attack she never rallied, but simply "fell asleep" without a struggle.

From the same pen came the following account of the funeral in the Friends' Burial Ground at Rookwood, some miles from Sydney. "The day was a glorious one, the Heavens one vault of beautiful Australian blue, the air clear and cool, the sun shining brightly, a fitting day, it seemed to me, to give back to earth the body of one whose loving, tender spirit had so long served the beloved Master and His people.

"In the two carriages that followed were several Friends, and at the cemetery others met us. Daniel Clark and I followed next to the coffin, as representing the older and younger of the Society. The meeting at the grave was sad and soul-

stirring, and yet a joyful one, in that all seemed to feel that it was but the passing through the gates of death to her joyful resurrection.

“Several bore testimony to her worth and her useful life, and to the good influence she had exercised, very especially upon young men. A clergyman of the Church of England who was present spoke of a thirty-five years’ friendship, and what a good, true and noble friend she had been to him and to others. One Friend spoke of the joy given by the knowledge of her life being hid with Christ in God ; that though, so far as this world was concerned, they had parted for ever, yet that in so far as they too were in Christ, they could look forward with sure and certain hope to that great day of the Lord when He would claim His own, and when His servants would be united for ever.

“Though the spoken words seemed heartfelt and so fitting, yet I believe that in the pauses of silence and stillness there was heard even the voice of the Lord Himself, speaking to the children of His love. And so ‘He giveth His beloved sleep.’ ”

A Friend who had visited nearly all the Australasian colonies, and who had personally witnessed the effects of this dear old Friend’s

daily "life and conversation," writes thus:—"What strikes one as remarkable in the life of the late Hannah P. Fowler, is how she, an invalid, poor, comparatively uneducated, lame and deaf, attained to a position of so much influence for good, not only among Friends of her own Meeting, but also among many others from distant parts. Her cottage became a centre of influence, and a meeting place for all classes of visitors, both from home and abroad. Not a few of these, after being in her presence and coming into touch with her spiritual life, went away refreshed and strengthened for the duties of life, or for service for their Lord.

"The only solution that meets the case is that she was one who lived in daily communion with her Lord and Master, and thus 'out of weakness was made strong,' with 'a heart at leisure from itself'—ever ready to soothe and sympathise. How stimulating should even a lowly life like hers be to us all, under whatever disadvantages we may labour, to more faithful witness-bearing for Christ, which will not only enrich us with blessings, but make us also a blessing to others."

Needs there the praise of the love-written record,
The name and the epitaph graved on the stone?

The things we have lived for, let them be our story ;

We ourselves but remembered by what we have done.

ERNEST H. FRICKE, 32 27 7mo. 1897.

Prestwich.

SOPHIA FRY, 59 30 3mo. 1897.

Darlington. Wife of Sir Theodore Fry.

DOROTHY A. FRIZZELL, 19mo23 3mo. 1897.

Llandrindod Wells. Daughter of Harry and Eva M. Frizzell.

JANE GILL, 85 18 8mo. 1897.

Dewsbury. An Elder. Widow of Benjamin Gill.

The subject of this memoir was wont to remark that the reading of biographies was often discouraging, because the characters were represented as so faultless, the best traits being almost exclusively dwelt upon, so that the reader was apt to despair of reaching the standard thus held up. It may, therefore, be well to say at the outset that Jane Gill was no exception to the rule of human frailty and fallibility. Of this she was herself very conscious ; and, once persuaded that any opinion she held, or any practice or habit to which she had been accustomed was faulty, it was at once abandoned.

She was the daughter of George and Mary Thornton, of York. Her parents were not in affluent circumstances; but they, especially her mother, made every effort to give their children the very best education within their reach. That, it is needless to say, fell considerably short, at the beginning of the century, of what is attainable by the humbler classes in its closing decade. Nevertheless, Jane Thornton and her two sisters received such a training as enabled them, when they reached young womanhood, to become school teachers themselves.

Her mother received deep religious impressions at the time of losing her only son in his infancy. This great trouble was over-ruled for her soul's good, and was the means of her conversion. All her three daughters were brought up in an atmosphere of deep religious feeling. The effect of this upon Jane was very apparent. Her convictions led her, at an early age, to a definite experience of a change of heart, and she joined the Methodist body. She became very zealous in the performance of religious duties, going regularly to "class," frequently taking part there in testimony or prayer, and by extreme diligence in private devotions, emulating the example of the founder of Methodism in the

habit of early rising for this purpose, until her health began to suffer through her austerity, and she came to realize that she had neither the same constitution nor the same work to do as John Wesley. She was esteemed in the religious circle among whom she now moved, both on account of her zeal, and because of her good voice for singing. Her acquaintance with the Wesleyan hymn book was extensive, and the words and tunes which at this time became familiar to her remained fixed upon her memory. She would frequently while away lonely hours during the last few years of her life by singing over some of these favourite hymns.

After the death of her mother, the other members of the family being in situations away from York, the care of the aged father devolved upon Jane. This made it needful for her to obtain some employment which would permit of spending most of her time at home. Teaching, therefore, had to be abandoned. About this time she became acquainted with the Society of Friends, and was surprised to find that a religious body existed, whose tenets corresponded so exactly with the views which had been gradually forming in her own mind. In connection with these views she used to relate how she became

convinced of the consistency with the New Testament of the principles and practices of the Society of Friends in relation to the ministry, the so-called "sacraments," and plainness of dress and language. Of these things she often said she was persuaded, not by imitation of any one else, but "in the same way that the early Friends were led to see them." As she yielded to these convictions she by degrees became as a stranger among the Wesleyans. She could not, as formerly, respond readily to the call of the class-leader to take part in the meetings, as she began to feel that the Divine Leader was the only one whose mandate she must follow in such exercises. It was now that she began more than ever to discover the truth of the Lord's words—"Straight is the gate and narrow is the way that leadeth unto life." She became more and more singular among her associates, until the climax seemed reached in the matter of dress and language. She finally abandoned the Methodist meetings and began to attend those of Friends. These changes were not made without a very severe struggle ; indeed she at first had resisted her new ideas, believing them to be suggestions of the enemy. The change of dress and language was an especially heavy cross to her, so much so that

she thought this thing at least she *could not* do. She felt the burden so much that she asked the Lord to take away the sense of this obligation for a time, until she was better prepared for it. Her request was granted, and for some time the requirement to take this step left her. She always thought this was a mistake on her part, and that she suffered loss by it ; that what she ought to have done was to pray for strength to be obedient. But conviction was, at length, fully yielded to, and she felt wonderfully helped over this trying ordeal. It was especially difficult for her to address her father with the singular pronoun ; but, as she stedfastly pursued the path of duty, difficulties vanished, and, in some cases, an actual change for the better seemed to follow in the respect with which she was regarded by those whose resentment of this form of address she had anticipated.

About this time, the temperance reformation became a prominent question, and many of the people of York, and Jane Thornton among them, were very active in promoting it. She signed the pledge, and became a zealous member of the first Temperance Society in the ancient city. She not only abandoned the use of all intoxicating liquor, but, with characteristic thoroughness, she

resolutely set her face against tobacco, and persuaded her father to give up its use. In this, as in many other of her actions, she met with opposition. When her elder sister found that her father had given up smoking at his daughter's persuasion, she set it down to parsimony, and, by way of practical rebuke to her sister, she bought and presented to the old man a large packet of tobacco, which, however, he never used. The elder sister subsequently became as zealous as Jane in her opposition to the use of narcotics.

It was not until some time after this that she joined the Society of Friends. She became intimately acquainted with the late Jemima Spence, whose spiritual experience had been very much like her own, and with whom she formed a life-long friendship. This friend suggested to her the desirability of joining the Society, and she ultimately did so. On the death of her father she took the situation of housekeeper at the business house of Joseph Spence, in which she remained until her removal to Dewsbury, about the year 1851, where she became companion to an aged invalid. Her connection thus commenced with the Meeting and the town in which she was destined to spend nearly half a century.

Within a year or two of coming to this new

situation she was united in marriage to Benjamin Gill, of Batley Carr. He had been a widower for some time, and had one little son. And now, as wife and mother new duties claimed her care, to the discharge of which she applied the same conscientiousness which had ever marked her actions. She never relaxed her interest in religion nor in the special views which are held by the Society of Friends. No domestic or business engagements, except the most imperative, were ever allowed to interfere with her attendance of meetings. This and the daily Bible reading in the family, and other religious duties always entered into the arrangement of her life's routine. She had neither the time nor the inclination to mingle much in society. Attention to her household and family, and the assistance she rendered in her husband's business reduced leisure to a minimum. But she often used to say that she was never lonely when alone. The words of a poem translated from the French which she sometimes quoted aptly express her feeling in this respect :—

“ When they urge me to mirth, I think Oh, were
it known

“ How I meet the best company when I'm alone ! ”

In every thing she observed severe simplicity

and on principle, as well as on account of limited means, ever practised the most strict economy. She had a horror of debt, and, in her personal dealings would never incur it ; or, if that were unavoidable, would never rest till she knew it was discharged. This was for her a religious duty. "Owe no man anything but to love one another" was a text she frequently cited. "How can there be any real love," she would say, "when persons owe others money which they make little or no effort to pay?" She thought that this failing was a source of much injury to the cause of Christianity. In her household furniture and in her own and her children's attire she always set order, cleanliness and decency before ornament or display. It was her earnest concern that eternal things should have the first place. She was anxious that her children should "possess a well-grounded hope in Christ," and she made a point of dealing with them individually about this matter. She thus endeavoured, towards both her own family and those around her, to maintain "a conscience void of offence."

Jane Gill had a firm belief in the reality of Divine guidance in every affair of life. In emergency or dilemma she would turn instinctively to the inward Monitor and feel after the

needed counsel ; and whether it were in answering the appeal of a beggar at the door or in any other matter, she ever sought to follow the course which she thought was shown to her to be the right one. If this involved her in self-denial, she did not shrink from it.

A poor woman had got into B. Gill's debt to a considerable amount. She believed her to be a worthy person, and felt much sympathy for her and her large family ; she wished, therefore, to cancel the debt. Her husband, however, declined to allow this, as he did not feel the same confidence in the woman's character, and he also felt that the sum was larger than he could suitably give as charity. Jane Gill, therefore, felt that it was only by some personal sacrifice on her own part that her purpose could be attained, and for a period of seventeen weeks she ate dry bread, saving her butter money to discharge the debt.

Some five or six years before her decease she had a serious illness, and her recovery seemed extremely doubtful. But, while her friends had scarcely any anticipation of her being restored, she herself felt sure that her life would be spared. She mentioned one day that she had felt particularly easy as she lay in bed, both in mind and

body, at which she wondered until she remembered the words—"Thou wilt make all his bed in his sickness." "So," she said, "I might well be easy if the Lord made the bed." When the issue of her illness seemed a little doubtful, while feeling no fear of death, she yet had a desire to remain here a little longer, and, remembering how fifteen years were added to the life of King Hezekiah when he was "sick unto death," she felt a desire that she might be spared for seven years. As she thus meditated the conviction seemed borne in upon her that this length of time would be granted her. So unhesitating was her acceptance of this impression that when the doctor paid his next visit to what he had thought was probably her death-bed, she told him he need not call again or send any more medicine, as the Great Physician having taken her in hand, she was going to get better. Her faith was rewarded by a speedy recovery, and it was not till the end came that she again had a really serious illness.

During the last few months of her life her memory began to fail, and her sight and hearing became very defective. Her patience, as these infirmities grew upon her, was very marked. When a relation one day expressed sympathy with her in her increasing feebleness, she

exclaimed, "It will not be always so!" And she repeated the hymn :—

" There is a land of pure delight,
Where saints immortal reign,
Infinite day excludes the night,
And pleasures banish pain."

As the time of her departure drew near patient peacefulness became more and more the clothing of her spirit. Though she had, after the marriage of her son, always preferred to keep a house of her own, she began to feel towards the end that she would like to give up house-keeping, and arrangements were on foot for carrying out this wish, when the summons came to the "house not made with hands," and the words of one of her favourite hymns were fulfilled for her :—

" Above yon angel powers
In glorious joy to live
Far from a world of grief and sin,
With God eternally shut in."

FRANCIS GILLETT, 69 7 11mo. 1896.
Coventry.

ARTHUR J. GILLIVER, 26 20 3mo. 1897.
Birmingham.

RICHARD S. GILMORE, 21 20 9mo. 1897.
Belfast. Son of William J. and Mary E.
Gilmore.

JOHN GLAISYER, 60 14 2mo. 1897.
Malton. A Minister.

John Glaisyer was born at Brighton on the 6th of Ninth month, 1836. He was educated at Benjamin Abbott's school at Hitchin. He settled in business at Huddersfield, and in 1870 married Mary Jane Ellis (widow of James Austin Ellis), a union which proved a source of much happiness. After nearly twenty years' residence in Huddersfield, he removed to York, and fifteen years later to Malton, where the last three years of his life were spent. He was throughout an active man of business, and his consistent Christian life influenced many with whom he had but little social intercourse.

At one time he was much engaged in municipal and other public duties, but latterly he gave his available time and thought mainly to the interests of the Society of Friends. He early became an earnest worker in the Adult School movement. He was a good teacher; his gift of clearly expressing his own broad and deep convictions of religious truth was a great help to those with whom he met. While still a young man he was convinced of total abstinence principles by an address of Samuel Bowly's, and threw himself heartily into temperance work.

His ministry in meetings for worship, commenced only in later life, was always acceptable to Friends, who could often have wished his communications to be longer and more frequent. In this, as in other matters, humility was characteristically blended with his quiet but firm faith. He was acknowledged a minister six months before his death.

The following is an extract from the memorial minute read at Pickering and Hull Monthly Meeting, held at Scarborough, 21st of Fourth month, 1897 :—

“Wise in counsel and rich in sympathy, he endeared himself to those amongst whom he moved. His life seemed especially to illustrate the ministry of “helps” referred to by the Apostle in his enumeration of spiritual gifts. His service for his Lord grew and deepened with its exercise. We thankfully record the great value of our dear friend’s life amongst us.”

There was indeed good evidence that though the last summons came very suddenly it found John Glaisyer watching. He died on the 14th of Second month, 1897.

MARGARET GOODALL, 68 23 5mo. 1897.
Leeds. Widow of Matthew Goodall.

J. B. CLIBBORN GOODBODY,	44	17	5mo.	1897.
<i>Clara, King's Co.</i>	A Minister.			
HENRY GOOUCH,	83	17	7mo.	1897.
<i>Donnybrook, Dublin.</i>				
ANN GOUNDRY,	81	10	10mo.	1896.
<i>Darlington.</i>				
LUCINDA GRAHAM,	70	30	11mo.	1896.
<i>Lisburn.</i>	Widow of John Graham.			
STEPHEN GRAVELY,	82	6	9mo.	1897.
<i>Ackworth.</i>	An Elder.			

Though Stephen Gravelly was not widely known, yet the ministry of a quiet Christian life was so well illustrated by him that we hardly like his name to be passed over without a few words, which may encourage others who do not feel called to conspicuous service for the Master whom they love.

Stephen Gravelly was born and spent the larger part of his long life in the south of England, and mostly in Meetings where there was not much vocal ministry; and thus his own inclinations were rather in the direction of silence. But in 1894 he removed to Ackworth, where the remaining years of his life were spent. Here he soon became strongly attracted by the life of the School, and took a very warm interest

in everything which concerned the welfare of the children and teachers. In the Meeting, so differently constituted from those to which he had been accustomed, his loving spirit was earnestly concerned to encourage everything which he felt to be for the general good, though feeling prevented by age from entering actively into new interests. He would often say, "If I cannot help you, I won't hinder!" And yet his brief utterances in the ministry, not frequent but delivered with so much seriousness and feeling, his loving words of encouragement to those whom he believed to be exercising a true gift in the ministry, and his kindly Christian courtesy, were a help and a lesson to others, far beyond what he supposed. Even the village people whom he met in his walks were struck by his cheerful face, for as one of them remarked, "He always looked so happy." And in this way we believe he exercised a true ministry for his Master.

Though his loss of strength had been noticed, the end came very unexpectedly to most of his friends, who hardly knew he was ill before they heard he had gently passed to his rest.

He was fond of poetry, and had been much struck by Tennyson's "Crossing the Bar," which he had quoted with interest not long before his

death ; and in his case the words were very appropriate to the close—

“ Twilight and evening bell,
And after that the dark.
And may there be no sadness of farewell,
When I embark.”

Never a man of many words, there were no farewell messages ; but his gentle and loving life amongst his friends had given his message :—
“ In the fear of the Lord is strong confidence ;
and His children shall have a place of refuge.”

CYRIL M. GREGORY, 23 6 11mo. 1896.

Newton Abbott. Son of Alfred and Frances E.
Gregory.

JOSEPH GROVES, 77 15 11mo. 1896.

Rastrick.

DAVID HALL, 69 5 12mo. 1896.

Leeds.

THOMAS W. HALL, 44 19 2mo. 1897.

Waverton, nr. Wigton.

ELIZABETH HANDLEY, 57 16 3mo. 1897.

Brigflatts, Sedberg.

JOSEPH HICKTON, 69 8 5mo. 1897.

Sheffield.

MARIA K. HIGGINBOTHAM, 62 23 9mo. 1897.

Willesden.

JAMES H. HODGKINSON, 35 23 6mo. 1897.

Glossop.

JANE HODGSON,	82	13	12mo.	1896.
<i>Cheadle. Widow of John Hodgson.</i>				
JOHN HODKINSON,	72	20	8mo.	1897.
<i>Settle.</i>				
JAMES HOPPER,	68	8	5mo.	1897.
<i>Darlington.</i>				
WILLIAM HOPPER,	84	5	10mo.	1896.
<i>Reading.</i>				
DOUGLAS HOULSBY,	39	26	1mo.	1897.
<i>Ryhope, Sunderland.</i>				
FRANCIS HOWITT,	60	29	3mo.	1897.
<i>Nottingham.</i>				
ANN HUNT,	86	19	4mo.	1897.
<i>Bristol. A Minister.</i>				

“The path of the just is as a shining light which shineth more and more, unto the perfect day.” This text in a remarkable way illustrates the life of this beloved Friend. The greater part of her life was passed in much seclusion ; for though always greatly valued by her own near circle of friends, it was not until the shadows began to lengthen that she was able freely to devote her powers to the claims of the Church and Society.

Her earlier years had been from many causes those of much conflict and of deep sorrow ; but the storm-clouds had become irradiated with

heavenly light, and it was from the rich stores of her own chastened experience that she was enabled to give out both counsel and sympathy in unstinted measure.

“With silence only as their benediction
God’s angels come,
Where in the shadow of a great affliction
The soul sits dumb.”

Ann Hunt was born on the 21st of Tenth month, 1810, and was the daughter of Henry and Ann Hunt.

She was a high-spirited girl, and in playing with her brothers sustained an injury to the spine which entailed throughout her life considerable weakness and suffering. At an early age she lost her beloved mother, a loss which was very acutely felt, and which involved for her a large amount of care over the younger members of the family, one of whom had been from childhood a hopeless invalid. Thus she became early trained in that thoughtfulness for others which, in after life, was perfected by Christian love into a power of sympathy which enabled her to put herself side by side with those who came to her, and by that close touch, gave her an entrance to their hearts, and also a subtle comprehension of character, which when combined with the glow

of a loving heart is the secret of a wonderful strength.

The home of Henry Hunt was for many years at the Fort, Bristol. It was a stately home belonging to the olden time, with a tower and a walled garden and fine old elm trees—a house much secluded from public gaze. Here Ann Hunt grew up to womanhood, romantic in her feelings and full of high aspiration.

We cannot tell when her heart was first given to the Lord's service. She went through much spiritual conflict, but early memoranda show an intense desire to be wholly dedicated, combined with many morbid fears and doubts as to her firm foundation on the Rock of Ages. On the 22nd of Tenth month, 1826, she writes:—
“Yesterday was the sixteenth anniversary of my birth. I have lived thus long—alas! with how little dedication to the Divine will. Oh! that I may be favoured to feel more living and earnest desires after the true riches, after that pearl of great price, that living water of which if a man drink he shall never die. Grant, Holy Jesus, that I may be enabled to feel more and more after Thee, to worship Thee in spirit and in truth. Oh! Thou Lamb of God, Thou great and mighty One, Thou knowest that the chief desire of my

sinful and corrupt heart is that it may be cleansed. Enable me to become Thine I beseech Thee, though it may cost me much. Throw down my idols if I have any that stand in the way ; and oh ! let Thy devouring fire burn up the chaff."

It was about this time that her sensitive nature sustained a severe blow in the death of a young friend of her own age, to whom she had become almost passionately attached. This event threw for a time a dark shadow over her life, and resulted in deepening her resolution to become a yet more devoted follower of the Lord Jesus Christ.

A strong impression took possession of her soul, that God had called her into a more public profession for Him, and that He required the service of her lips, as well as of the heart. Her sensitive and timid nature shrank from the sacrifice in an inexpressible degree, and the conflict of her soul lasted through a long series of years.

She had an only sister, to whom she was most tenderly attached, and whose nature seemed complementary to her own. They shared the same life and the same interests ; and when in 1865, this beloved one died, it was a deep and abiding sorrow in her heart. The death of her

sister increased the pressure of home claims, which became very absorbing ; but even at that time there was forming around her a large circle of devoted friends, on whom her influence was strong and enduring.

She had a very fine intellect, and her company was bright and fascinating. With a great gift of conversational power, she united an unusual versatility of interest in passing events, with which she always kept herself abreast. There was an expansive power in her nature which gave her a strong influence over thoughtful and intelligent minds. Whilst holding evangelical truth with a firm grasp, she was open to receive fresh light, and thus was able to avoid those stereotyped views in which people advancing in life are too apt to become set. The questions of the day were deeply interesting to her. She hailed the revised version of the Bible with warm approval, while on the practical side she took great interest in First-day Schools and in Home and Foreign Missions. She was for some years Superintendent of the Girls' First-day School.

It was not until the year 1873 that the bonds were broken which had held her so fast, and her mouth was opened in the ministry, first at Clevedon, and afterwards at Torquay, and then from

time to time in her own meeting ; and help “little short of miraculous” was given, in deliverance from the weakness of the flesh. She writes to a friend :—“ Spite of all difficulties within and without, it seemed as if there were the dear Master’s call to a little service, and the presence of any mortal were as nothing to me. The fear, the inexpressible shrinking, was gone. I can but mention it to the praise of Him who condescends to the very meanest and most feeble of those whose desire is to be His, and to do His will.” From this time, her voice was not unfrequently heard ; and her ministry was much valued. Though she always retained “a timidity of utterance,” and her words were accompanied with deep humility, yet a spiritual power attended them which gave a sense of living communion with God ; and she was a faithful steward of the gift bestowed.

She was recorded as a minister in the early part of 1876. At the end of the year, in reference to it, she writes :—“ Do Thou graciously carry on Thy work as it pleaseth Thee ; suffer nothing to mar its progress ; and for us who venture to speak in Thy name, be pleased to give more love for Christ and communion with Him and fellowship one with another ; more life, and power and

liberty ; that if it please Thee there may be an awakening out of sleep and a putting on of strength in Thy name, to the blessing of our little Church and exaltation of Thy glorious name, through and with the blessed Saviour."

Her public service was chiefly confined to her own Quarterly Meeting. In conjunction with her dear friend Joseph Storrs Fry, she paid a series of family visits in the years 1884 and 1885, in which nearly every household in the compass of Bristol and Somerset Quarterly Meeting were included. It was striking to observe with what interest and discrimination she entered into sympathy with persons in varied circumstances, and how appropriately the message was delivered with delicacy and tact. Her habitual diffidence and humility were remarkably combined with christian courage in speaking the word in season, as occasion called for it. It was an arduous service, but was attended with much blessing.

In the year 1874, after the death of her step-mother, E. H. Hunt, she left the Fort, and removed to a house in Brunswick Square. It was chosen as being near the meeting house, and her home became a centre for some of the christian work which was going on in connection with "The Friars "; and many a gathering

was held there, which had for its object aid to the young, and the advancement of the spiritual life of the Church.

In the year 1888, Ann Hunt underwent an operation for cataract, which was successfully performed; and great was her joy and thankfulness at this renewal of her bodily powers, and her desire was great that these should be wholly given to her Lord. At the close of the year she writes :—"I am alone this evening, remembering the way by which I have been led these almost double forty years in the wilderness, as through fire and through water. Yet I have been brought even to this hour. My heart is bowed down within me, and may thankfulness and praise be the covering of my spirit through all the days that are to run."

Throughout her life she had had a charm for children. The young of all ages were drawn towards her, and now in this time of weakened sight, a band of young Friends devoted a little time every week to come and read to her. This intercourse proved so mutually delightful that sometimes when the hour was past, the book had hardly been opened. Many look back on these visits as times of real help and blessing.

It would be difficult to exaggerate the

brightness of her life at this period. "At evening time there shall be light." The shadows of former days had fled away. She was surrounded by dear relations and devoted friends. Old and young, rich and poor, flocked to her, sure of finding help, or counsel, or sympathy, all attracted by her sweetness, and many eager to share the rich intelligence of her cultivated mind.

The illness which terminated the life of our dear friend began with an attack of influenza in the early part of 1895. The doctor thought that at her advanced age there was little hope of her recovery ; but with her strong constitution and the great care taken, she began to improve, and at the time of Yearly Meeting she accepted the warm invitation of her friend Joseph Storrs Fry to try the benefit of change at his house on the beautiful Downs. She was able to enjoy many drives in the neighbourhood, and the fine air did her good ; but she did not regain her strength. In the following Tenth month she had a strong accession of illness from bronchitis, and was obliged to take to her bed, and was never afterwards dressed.

During this long breaking down of the earthly tabernacle there was throughout great

weakness of body, so that it was with almost startling contrast that her spirit shone out so full of strength, and the power of taking unabated interest in all that concerned the welfare of her friends. Their visits formed the great pleasure of her life. Her heart was always open to them, and many can acknowledge that they came to her bedside often with downcast hearts, and left it with fresh courage for the struggle of life.

“ Sweet promptings unto kindest deeds
Were in her very look ;
We read her face, as one who reads
A true and holy book.
The measure of a blessed hymn,
To which our hearts could move ;
The breathing of an inward psalm,
A canticle of love.

The advancement of the Redeemer's kingdom held the foremost place on her heart, and all that concerned the well-being of Friends as a religious Society was especially dear. Nothing gave her greater joy than to hear of young lives dedicated to God's service ; while her interest was keenly awakened on behalf of oppressed and suffering humanity. She liked to hear the daily papers read to her, with the speeches of eminent men ; and none of all the leading events of the day were passed by as unimportant or uninteresting.

No less striking was the sweetness of her temper through all her wearying illness. Those around were cheered not only by her smiles, but by the playful sallies which so often lightened the tedium of the hours of watching. She had the gift, not only of rendering sympathy, but of receiving it also. The constant little attentions paid her, and the lovely flowers brought to her bedside gave her intense pleasure, and she was always ready to express the gratitude she felt to her friends, and to the great Giver of all her mercies.

It was during an acute attack in Twelfth month, when she nearly passed away, that she received an impression that her life would be prolonged a little while ; and so it proved. It became however increasingly difficult to her to converse, although with sweet smiles she welcomed all who came ; and it was evident that her words had the sacred character of last messages. To two very old friends who came from a distance to see her within a fortnight of her death, she said, " Yes, it gets brighter and brighter, instead of duller and duller. All is clear, more than ever. Sometimes I have such beautiful thoughts, many things come into my mind as I lie here." Then she continued, " All have a

service ; we must not think because we are laid by there is nothing for us to do." She was reminded, "They also serve, who only stand and wait" ; to which she replied, "He filleth the waiting soul with goodness."

One day soon after, she said she felt as if there was scarcely any physical strength left in her, and when the remark was made—"But the spiritual remains," she replied, "Yes, the one is renewed, the other not." She asked that the text from "Daily Light" might be read over again. It was from Ephesians,—“God who is rich in mercy, for His great love wherewith He loved us, hath raised us up together and made us sit together in heavenly places in Christ Jesus. Her kind watcher remarked, “That is yours is it not ?” Her reply was, “I don’t like to say too much about things. I often think whilst *we* think we are glorifying Christ we are in reality glorifying ourselves. There is great danger. Self is very delusive.”

Once she said, “I feel peaceful ; I never had anything to trust to but God’s mercy in Christ, and that I trust to now. I feel He has taken me to be His own.” Her heart seemed full of messages to her friends. To one she quoted the text—“I know whom I have believed, and

He is able . . .” At the end of another, “He loved me and gave Himself for me.” When almost wandering—“It is time for Jesus to come.” “You would like to go to Him?” “I *have* gone to Him already”; thus uttering the deep experience of many years. On the following day, the 19th of Fourth month, her first thought in the morning seemed to be for an absent friend; her message ended with the verse of Baxter’s hymn—

“My knowledge of that life is small,
The eye of faith is dim;
But ’tis enough that Christ knows all,
And I shall be with Him.”

Through utterance failing she was not able to complete the lines.

Great restlessness and pain throughout the day were borne with unflinching patience, but she was conscious throughout. Once she said, “I shall soon be gone”; her friend said, “You remember the Ministry and Oversight Meeting is to-night!” “Yes!”

At length, in the gloaming, the sanctified spirit was gently released from the shadows of earth to the light of an endless day.

“And there shall be no night there; and they need no candle, neither light of the sun, for the

Lord God giveth them light, and they shall reign
for ever and ever."

"There is the throne of David ;
And there from care released,
The shout of them that triumph,
The song of them that feast.
And they who with their Leader
Have conquered in the fight,
For ever and for ever
Are clad in robes of white."

JOHN B. HUTCHINSON, 69 5 8mo. 1897.

Nottingham.

LUCY HUTCHINSON, 63 7 12mo. 1896.

Bubwith. Wife of William Hutchinson.

AGATHA S. JACKSON, 64 3 8mo. 1897.

Old Trafford. Wife of William Jackson.

ANNE JACKSON, 79 28 2mo. 1897.

Belfast.

JOHN JACKSON, 52 22 1mo. 1897.

Settle.

THOMAS JACKSON, 78 7 2mo. 1897.

Stoke Newington.

STARBUCK L. JAMES, 22 15 7mo. 1897.

Truro. Son of Silvanus and Eliza James.

MARY JERDISON, 73 17 1mo. 1897.

Bishopwearmouth. Widow of William Jerdison.

THOMAS B. JOHN, 39 16 2mo. 1897.

Bristol.

ARTHUR JOHNSON,	50	15	2mo.	1897.
<i>Stoke Newington.</i>				
BENJAMIN JOHNSON,	79	3	4mo.	1897.
<i>Marple.</i>				
ELIZABETH P. JOHNSON,	64	29	8mo.	1897.
<i>Barking.</i> Wife of Philip Johnson.				
MARTHA JOHNSON,	—	28	9mo.	1897.
<i>Preston.</i>				
MARY JONES,	71	4	1mo.	1897.
<i>Leeds.</i> Wife of Joseph Jones.				
JOSEPH KELSALL,	77	25	6mo.	1897.
<i>Wyresdale.</i> An Elder.				
ELIZABETH KERR,	14mo	29	1mo.	1897.
<i>Bessbrook.</i> Daughter of Thomas and Sarah Kerr.				
SARAH KERR,	64	3	3mo.	1897.
<i>Grange, Co. Tyrone.</i> Widow of James Kerr.				
RICHARD KIDD,	85	5	2mo.	1897.
<i>Bristol.</i>				
MARY KINCEY,	72	11	2mo.	1897.
<i>Liscard.</i>				
ANN LOVELL KING	79	11	6mo.	1897.
<i>Southport.</i>				
ROBERT W. KING,	27	23	6mo.	1897.
<i>Eccles.</i> Son of William and Ann F. King.				
SUSAN L. KNIGHT,	76	12	9mo.	1897.
<i>Weston-super-Mare.</i> Widow of Alfred Knight.				

CHRISTOPHER KNOWLES, 74 17 12mo. 1896.
Bentham. A Minister.

HANNAH LAMB, 67 7 2mo. 1897.
Sibford. Wife of Richard H. Lamb.

SAMUEL LAWRENCE, 84 13 3mo. 1897.
Ilkley.

ANNIE LAWTON, 38 1 4mo. 1897.
Newcastle-on-Tyne. Wife of John Lawton.

JOHN LAWTON, 80 20 4mo. 1897.
Oldham.

SUSANNA LECKY, 59 22 10mo. 1896.
Notting Hill.

ANN LEIGH, 73 12 6mo. 1897.
Westhoughton. Widow of John Leigh.

ANN K. LURY, 81 13 3mo. 1897.
Clevedon. Widow of Samuel H. Lury.

Ann K. Lury was the eldest daughter of Robert and Jane Eaton of Swansea, and her childhood's home was a very happy one, her bright, loving, unselfish spirit made her beloved by all with whom she came in contact. When through no fault of his, her father's bank had to be closed soon after she left school, she worked indefatigably in picking and sending fruit to the market, making cheese for sale, and training her young brothers and sisters to work, trying to find out what each was best suited for. In this way

they were able to keep their beautiful home until the bank was re-opened with no loss to anyone but themselves: and may we not say that this early trial and training brought forth rich fruit in after days.

In the autumn of 1838 she was married to Samuel Harford Lury, of Bristol, and at first the restraints of city life were trying to one who was used to riding over the moors and hills near her home.

In 1840 a son was born, and about the same time her mother died, and a few weeks after her father, bringing thought and care and suffering upon her when not quite twenty-four, which were uncomplainingly and patiently borne.

At this time she was rarely willing to speak of her spiritual experience; but as years went on, all around her noticed a change in this respect, and her testimony to her Saviour's love to her, and his power to save from sin was clear and unwavering.

In 1858, after a sojourn of six years in Tottenham, all her husband's property was lost owing to the unprincipled conduct of an agent, and he took his family to reside for a while in the South of France to try and recover as much as he could. With a face unshadowed by this

trial, she dismissed her servants with the exception of one who would not leave her, and did her best to teach and do everything for the four children who went with them. This was a time never to be forgotten, and the example of both parents in many difficulties, always "seeking *first* the Kingdom of God and His righteousness," did much to mould the characters of their children.

In 1859 a move was made to Saffron Walden, where for sixteen years she led a busy life of ministry to others.

After returning to Bristol for fourteen years, they removed to Clevedon, and the last six years were very happy ones. She was weak and ill when her beloved husband was taken to his heavenly home after an illness of two days, and she was then in daily expectation of following him; but to the surprise of all she rallied, and though never again able to leave her bed, she lived—waiting her Lord's time as she said—for four years and a half. An expression often on her lips, if her daughters were called away, was "Don't trouble about me."

She passed peacefully away after a week's illness, three of her children being with her. Just before the end she said, "I have nothing to wait for, I know whom I have believed." She

sent a message of love and blessing to her eldest daughter who was not able to return from America in time to see her again. When realizing this she said, "God knows best."

SARAH E. MALCOMSON, 30 29 5mo. 1897.

Belfast. Daughter of James and Sarabella Malcomson.

LUCY A. MARFLEET, 41 6 11mo. 1896.

Bassingham, Lincoln. Wife of Edward H. Marfleet.

ALFRED MARRIAGE, 81 25 5mo. 1897.

Reigate.

JAMES B. MARRIAGE, 73 25 4mo. 1897.

Monkwearmouth.

JANE MARTIN, 90 3 3mo. 1897.

Wellington, Somerset.

SOPHIA MAY, 67 7 9mo. 1897.

Ipswich.

Sophia May was the fourth daughter of Edward Curtis and Caroline May of Tottenham. Although there is nothing very striking to record in her uneventful life, we believe there are many in the circle of those who knew and loved her, who will be interested in gathering up a few reminiscences of one whose faithfulness in friendship, and whose loving interest in all that concerned the welfare of others, were so marked.

During the few years of her school life at Lewes she formed several friendships, and her warm heart clung to these school friends as long as she lived ; whilst, like many others of that happy band, she ever retained a thankful sense of the high tone of the school, under the excellent superintendence of the three saintly sisters, M., M., and J. S. Dymond, who have long since gone to their heavenly home. Her unfailing brightness and lively manners made her a general favourite with the girls, whilst her strict conscientiousness in carrying out her duties gained her the love and respect of her teachers.

Although not so gifted as her sister Anna M. Ashby (see "Annual Monitor," 1887), she was always fond of reading and intellectual pursuits, with an intelligent appreciation of standard authors ; and she often regretted the large amount of indiscriminate novel reading in the present day, and especially the lowering character of the unrefined, sensational stories now so common. Yet she could enjoy a high-toned clever work of fiction, whilst giving the first place to more solid reading.

S. May was an excellent German scholar, and her fluency in speaking this language increased her warm interest in the German

Fatherland. Her tastes were always refined, and she delighted in the beautiful, whether in Nature or in Art. Although never writing much poetry, there was a poetical vein which found occasional expression, and her love of nature was intense. The following lines, written after a visit to the Channel Islands in 1859, are an index to her feelings on these points ; and she thoroughly enjoyed travelling and the study of character in her own and other lands :—

For the vast beauty of the heaving sea,
Which fills my soul like powerful harmony,
Which teaches us of Thy infinity,
I thank Thee, oh my God !

For the sweet tenderness of gentle flowers,
Hid by the shaded brook 'mid bowery ferns,
Looking that peace for which the spirit yearns,
I thank Thee, oh my God !

For the deep music of the mighty rocks,
Rising above all littleness toward Thee,
Untroubled by the ever chafing sea,
I thank Thee, oh my God !

Would I could thank Thee better ! mighty rock,
Infinite sea, meek fern and floweret
Praise Thee without this yearning and regret,
Which mars the song that rises unto Thee.
Lean my weak soul, oh Mighty One, on Thee,
Teach me Thy praise, oh God.

S. May's sympathy with sorrow and suffering was boundless ; she sought out hidden cases,

and by kind acts and loving letters was able to pour in the oil of consolation and help. She was specially interested in the poor Bosnians, to whom she devoted much time, in collecting subscriptions, in sending, with the help of many others, parcels of clothing, and to the end of her life, in helping to maintain the school for girls. The Home of Rest at Buckhurst Hill, for young women engaged in business, under the care of the Misses Reynolds, was also an object of much interest to her, and she frequently obtained for it practical help by her notices of it in the "Friend" and the "Christian."

Naturally generous and enthusiastic, she threw her whole energies into whatever she undertook, and thus inspirited those around her. Her sympathy extended to all living things, and she did not like to see the smallest creature suffer, interesting herself in the societies formed for the protection of children and animals ; and, like her honoured father, she had an extreme aversion to vivisection.

She hailed with delight efforts in the cause of peace, believing all war to be contrary to the teaching of Jesus Christ ; and she was for several years secretary to the Tottenham branch of the British and Foreign Bible Society.

S. May keenly felt the death of her beloved mother, who passed away in 1885 (see "Annual Monitor" for 1887), and to whose declining years she had tenderly ministered, as the only home-daughter. This event caused the break-up of the happy home in Bruce Grove, and she never again had a settled residence. Notwithstanding that she had many kind relations and friends, the sense of loneliness was at times almost overpowering to her clinging, sensitive nature; but it gave her a power of sympathy with other lonely ones that nothing else could have given.

After spending six months with a dear sister and nieces at Bournemouth, in delicate health, she moved to Ipswich in the 7th month, 1897, hoping the change would be beneficial; and in the comfortable home of her sister, E. Sims, she spent the last two months of suffering and weariness, longing to go to that Heavenly home which she had long felt so near to her.

Her religion was simple, earnest, and *broad* in the best sense. She loved to unite with almost all sections of the Christian Church, not caring for theology and doctrinal controversies, but maintaining a firm faith in the Fatherhood of God, and in Jesus as a personal Saviour and

Friend. To her, prayer was a blessed reality, a constant help and comfort. She held communion with God through Christ, and when the end came it found her fully ready, waiting for the call up higher.

Her favourite text book was the "Threefold Cord," published by the Religious Tract Society, and she sometimes said that the daily precept, promise, and prayer it contains afforded her more spiritual food than many a longer portion of Scripture.

In her last letter to a life-long friend she wrote, "Pray for me, dearest—that I may not murmur. During the last three months I have cast many longing looks towards that Home where there shall be no more pain." Shortness of breathing and tendency to faintness prevented much conversation. She liked to be very quiet ; and one who lovingly watched over her during the last days of her life writes:—"She has shown wonderful patience, gentleness and consideration for others during her illness." On the last Sabbath, the sister who was sitting with her noticed that the weary suffering look was exchanged for a time for a brighter, restful one ; and she not only enjoyed hearing, but prompted her sister, C. Mounsey, in repeating the 46th

Psalm. She remarked to her devoted nurse also that day, "The great Physician will soon come." And so trusting in Him, she was peacefully brought unto her desired haven.

JANE MEADE, 78 2 8mo. 1897.
Newbridge, Co. Kildare. An Elder. Widow of Thomas W. Meade.

MARY McCONNELL, 29 19 4mo. 1897.
Crosshill, Glasgow. Wife of James McConnell.

JOHN W. McEWEN, 38 1 4mo. 1897.
South Shields.

NATHANAEL MILES, 72 1 3mo. 1897.
Worcester.

RUTH MILLS, 69 13 3mo. 1897.
Quernmore, Lancaster.

SUSAN MITTEN, 50 28 5mo. 1897.
Gortrie.

MARIA MONUMENT, 80 31 3mo. 1897.
Hunstanton. Wife of Henry Monument.

JANE MOTHERSDALE, 38 12 12mo. 1896.
Bishopwearmouth.

SARAH C. MUGGERIDGE, 68 12 12mo. 1896.
Pulborough. A Minister. Widow of Benjamin Muggeridge.

It is an agreeable duty to record the faith of those whose vocation it is to till the ground, a class to which many Friends belonged in the

early days of the Society, but which is now represented by very few.

Benjamin and Sarah Muggeridge, members of the Church of England, occupied a farm near Warnham in Surrey. As time went on doubts arose in their minds regarding the scriptural authority of infant baptism, and the vows made by god-parents. By means of a singular incident these doubts were confirmed, and were extended to other practices of the Church of England. Sarah Muggeridge was acquainted with a poor woman to whom a Friend had lent George Fox's Journal. The woman asked her to take the book back to the Friend, saying at the same time : " When I change my religion I shall turn Quaker." S. Muggeridge sharply replied : " When you do that, mind, I have done with you." On which the woman exclaimed : " I am surprised to hear you say that, Mrs. Muggeridge, for you are just like them."

S. Muggeridge returned to her house in some ill-humour at being told she resembled the Quakers, a community whom she despised, although she was entirely ignorant of their tenets. She thrust the book into the cupboard, out of sight, till she should have an opportunity of giving it back. But the woman's words had

fastened on her mind, and curiosity to know in what respect she was like the despised Quakers overcame her repugnance. She took down the book and began to read, but impatience with what she found soon caused her to return it to its place, only however to take it down again and again until she became deeply interested, and brought it under the notice of her husband. The doubts which had perplexed their minds were solved, and many other observances in which they had been educated were set in their true light. Amongst these was the authority by which ministers of Christ claim tithes, a law of the Old Testament which has no place whatever in the gospel dispensation. Reading one day in the Journal, she came upon this point, and running out to her husband, who was at work in the barn, she told him what she had found.

The truth contained in George Fox's Journal wrought with as much power in B. Muggeridge's heart as in that of his wife. He had been in the habit of smoking during the winter evenings. Now, the desire to become acquainted with the book which had fallen into their hands exceeded the enjoyment of his pipe, which he laid aside never to be resumed. It was not long before they sought out the Friends, and began to

attend the little meeting at Capel, six miles distant from the farm. The meetings were frequently held in silence, but those who assembled there were often favoured to partake together of the Bread of Life.

In 1866 B. and S. Muggeridge were admitted members of the Society of Friends. The clergyman of the parish was grieved in this way to lose members of his congregation, and when two of their infant children in succession were taken away by death, he told them it was a judgment from the Lord for their error. Sarah Muggeridge was at first greatly distressed with this reproach, but was comforted and reassured by a letter from an aged Friend who was drawn into sympathy with her, and she spoke afterwards of the "powerful arm which upheld me when censured by those to whom I had looked up for guidance, and strengthened me to bear with patience the trials which I had to encounter."

S. Muggeridge soon found that she could not keep for herself alone the pearl of great price of which she had become possessed, and was often engaged in preaching the gospel in the little meeting to which she belonged. For some years also she held a religious meeting in the farm kitchen, which was attended by a number of her

neighbours. In 1879 she was recorded as a minister.

In 1881 they removed to a farm near Pulborough in Sussex.

A strong feature in S. Muggeridge's character was the fearless manner in which she defended the oppressed. Several instances of this kind are related. In the following case she stood forth as champion of her own rights as well as of those of her neighbours.

The part of Sussex into which the family had removed was a hunting country, and it was understood between landlord and tenant that the foxes should not be meddled with, but that all losses in poultry sustained by their depredations should be refunded. The tenants in this case seem to have observed their part of the compact, but the compensation was not forthcoming. The Muggeridges raised poultry of the choicest kind, so much so that on several occasions their fowls found their way to the Queen's table. One night the foxes got into their poultry yard and killed thirty-one fowls, the mangled remains of which were found lying in all directions. To prevent a recurrence of such slaughter the fowls were shut up at night ; but the cunning poachers

were not thus to be baulked of their supper ; they took to daylight marauding.

Our Friends had a daughter who was half-blind, and who had brought up a brood of twelve chickens. Just as these were ready for market a fox discovered them and carried off ten out of the twelve. Benjamin Muggeridge was a man of a retiring and patient spirit ; but this was more than he could bear. He said to his wife :—“Rather than fall out with our landlord and the ‘Hunt’ I have hitherto borne my losses, but to think that dear child has groped her way about for months to feed and care for those fowls, and now her labour is all lost, is more than I can stand. Have the foxes destroyed.” His wife rejoiced to hear this, for she had already made up her mind, and was only waiting for the word of command from her husband. Before going to work, however, she gave repeated notice of her purpose to the secretary of the “Hunt Poultry Fund.” No attention was paid to the warning, it being considered impossible that any tenant would venture to do so monstrous a deed as to kill a fox. But as S. Muggeridge said :—“I had worked too hard in order to find money for our exorbitant rent to care for or fear any man.”

So a fox was killed, much to the satisfaction of the neighbours.

Reynard's disappearance on this occasion does not seem to have attracted much attention. As the nightly poaching still went on, it was necessary again to set the trap. The day on which this was done both the Friends were absent, the husband at his market town on business, and the wife at their Quarterly Meeting, many miles distant. It was with a divided mind that she left home, for the first "Meet" of the season in that part of the country was to take place that day.

In the meeting for worship which preceded the Quarterly Meeting, a minister, in his discourse alluded to George Fox, and the courageous and noble manner in which he defended the rights of men in the presence of overbearing magistrates. The example seemed to Sarah Muggeridge to be exactly applicable to herself; and instead of remaining away for a night as usual, she returned home, prepared to defend herself and her neighbours if need should be.

She found that a fox had indeed been trapped, and that her servant had made what he called an *exhibition*. He had skinned the animal, nailed the carcase to the barn door, and hung up the

skin on the top of a pole. The hounds seem to have come upon the scent of this very fox, and the "Field," containing amongst others, several noblemen or titled squires, one of whom was the Muggeridge's landlord, came down right on the farm. When they saw the skin, they cried out :— "Why that's the very fox we have been looking for all day." They were in a towering rage, and two of our Friends' sons, mere boys, who had been enjoying the *exhibition*, came in for a plentiful share of abuse. The landlord left word that he would be out with a shooting party next day, and would call at the farm to take lunch. It is the custom of landlords in that part of England, when out hunting or shooting, to make use, in this way, of their tenants' houses, taking their provisions with them. His visit was preceded by a call, at 9 in the morning, from the Secretary to the Poultry Fund. This official, who reckoned upon easily frightening Sarah Muggeridge, was not a little disconcerted when she told him that she would have every fox destroyed that could be got at, for she had lost all confidence in the honour of foxhunters. So he changed his tone and said : "Will you take £100, and promise us not to kill any more foxes?" She replied : "Certainly not ; I don't want your

money ; but if thou hast £100 to dispose of, go and pay my neighbours around who have suffered in the same way, and if after that there is anything left, come and pay me." He answered : " We don't care about your neighbours." " No," she replied, " but I do." " Then you won't give us a written promise not to destroy foxes ?" She answered, " No," and was going on, when he interrupted her with, " You have given us pretty good reason to know that you mean what you say " ; and without more words he left the house.

Not long afterwards came the landlord with his son and two other gentlemen. Whilst brushing off the mud from their boots at the front door, the son said in a sarcastic tone :—" How are the foxes getting on Mrs. Muggeridge ?" She replied : " Two of them are quiet enough, I am happy to say." On which the squire broke in :—" Come, come that's too bad ; you haven't had two destroyed surely." She quietly answered :—" The truth may be unpalatable, but I have had two destroyed." The son then cried out :—" The blood of the foxes be on your head, Mrs. Muggeridge !" " The blood of foxes will wash off," she replied, " but acts of injustice are not so easily got rid of." " Did your husband," he

retorted, "come down here with his eyes shut ; didn't he know it was a fox-preserving country ?" She answered : "Certainly he did not come here with his eyes shut ; but in taking the farm he supposed he had to do with honourable men who would not let him be the loser by their sport."

As soon as lunch was over, the squire dismissed his son and his companions to go on with their sport, and sent for S. Muggeridge. The interview was stormy ; the squire talked long and passionately, insisting on the intolerable annoyance it was to himself and the other gentlemen of the Hunt to have their sport thus marred. "You ought," he said, "to be willing to promote our sport." "Never," says she, "shall I forget the calm which was over my spirit as he poured out his feelings. When he had finished, I bade him remember that we were working hard to pay him a high rent for a poor farm, and expressed my surprise that the man to whom we had looked up for all that was right and just could stand by and suffer such oppression. I told him also that I could not understand how he and others who held the position of magistrate, could sentence to three months' imprisonment a poor man who took a fowl to satisfy the cravings of hunger, whilst the object

of their sport was allowed to rob their neighbours' farmyards with impunity, and they were unwilling to make any compensation." On hearing this appeal, tears came into the gentleman's eyes and he said: "I often say things which, half-an-hour afterwards, I am sorry for. You shall be paid Mrs. Muggeridge, I'll see you are paid." Then giving her his hand he said, "We will part good friends; we will part good friends, I say; and don't think me hard."

"That night" (we quote S.M.'s own words) "the keeper was sent with two brace of pheasants, with the squire's compliments, and a day or two afterwards came a cheque for our account. They paid us and our neighbours in full, and have paid in full ever since. From that time till his death the squire and we were the best of friends; and whenever during his illness he sent us a present, he always wrote the labels for the birds with his own hand." To this it may be added that when a severe domestic affliction befell the squire, Sarah Muggeridge was the means of administering comfort to him and his lady, as well as afterwards to himself on his death-bed.

It was not so much to the wants of a congregation, as in privately ministering to the poor, the sick and the sinful, that Sarah Muggeridge's

gift was exercised. A poor woman who, during the time of health, had manifested but little regard for religion, was stricken with fever. Through S. Muggeridge's visits she became earnestly desirous to know her sins forgiven, and she found a loving Father's mercy was awaiting her acceptance. As death drew near she said to her daughter : " Ann, carry me a little further to where the little children are : " signifying that, being a babe in Christ, her place would be with the little children. She passed peacefully away with her hand clasped in S.M.'s.

Sarah Muggeridge was much interested in an aged couple who could not read nor write, to whom she frequently read and expounded the Scriptures. A neighbour one day meeting the old woman, spoke to her of her friend. " She is a good woman," she said, " but her religion is not right, you know." To which the other answered : " Pray can you tell me where she is wrong ? She reads out of the same book as you do, and speaks of the same God." No attempt was made to answer the question.

One day when occupied with the duties of the house, Sarah Muggeridge felt it laid upon her to go at once to the house of a woman Friend about two miles distant. On her arrival

she found the husband in great distress on account of his wife. She had locked herself in her room, and would not admit anyone. He asked S.M. to go upstairs to her. On knocking for admission a voice answered, "Who is there?" and when she heard the name, the poor woman opened the door. She had sunk into a dejected state of mind and had been sorely tempted to destroy herself, so much so that she had three times gone to the pond intending to throw herself in, but each time had been restrained. Her friend's sympathy and counsel were the means of imparting fresh strength to her, so that the temptation never returned.

In 1889 S. Muggeridge was called upon to part with her beloved husband. His consistent character, rather than his words, bore witness for the Master whose service he loved. Words were not wanting, however, when the occasion required it. Being summoned on a jury, and the New Testament handed to him to swear upon, he quietly refused to take it, saying:—"That book commands me not to swear." Although this happened many years ago, the judge respected his scruples, and excused him from serving.

In 1893 Sarah Muggeridge was laid by with

a serious illness, from which she only partially recovered, remaining an invalid till her death. Although no longer able to pursue her former active life, her energetic spirit survived, and her invalid's chair was the centre of the busy home. In Tenth month, 1896, she became more ill, and had to endure a season of severe suffering until death came to her release. Throughout this period of trial she was kept in perfect peace, speaking often of the goodness and mercy of God, and exhorting those about her to place their unreserved trust and confidence in Him. When the pain was most acute she was often heard to say: "If ye would reign with Me, ye must also suffer with Me"; and "Thy will be done," a motto which she desired might be placed on her memorial card.

During the last two days her spirit was in Heaven rather than on earth, and she spoke to her daughters, who watched beside her, of bright visions she had seen. On the last night she prayed: "Oh Lord, cut short the work of suffering, if in accordance with Thy will," and added "In Thy presence is fulness of joy."

ELIZA MUSSEN, 82 31 3mo. 1897.

Omagh. Widow of Thomas Mussen.

JOHN NAINBY, <i>Leeds.</i>	79	6	3mo.	1897.
MARTHA NAUNTON, <i>Stoke Newington.</i>	75	3	2mo.	1897.
MARY NEAVE, <i>Ipswich.</i> Widow of Samuel Neave.	87	29	12mo.	1896.
ISABELLA NELLIST, <i>Horbury.</i> Widow of John Nellist.	67	5	9mo.	1897.
CHARLES NELSON, <i>Chipping Sodbury.</i>	64	5	2mo.	1897.
ANN NOBLE, <i>Reading.</i> Widow of William Noble.	86	17	7mo.	1897.
SARAH ORD, <i>Clifton, Bristol.</i>	78	19	9mo.	1897.
GEORGE PALMER, <i>Reading.</i>	79	19	8mo.	1897.
ANN PARKHURST, <i>Horsham.</i> Widow of Henry Parkhurst.	76	9	4mo.	1897.
JOHN PAYNE, <i>Nottingham.</i>	72	5	6mo.	1897.
GEORGE W. PEARMAN, <i>Bishopwearmouth.</i>	57	23	12mo.	1896.
HENRY FELL PEASE, <i>Darlington.</i>	58	6	12mo.	1896.
BERNARD C. PENNEY, <i>Melksham.</i> Son of Norman and Mary Alice Penney.	6	29	9mo.	1897.

JAMES D. PENROSE,	68	24	9mo.	1897.
<i>Hurstmonceaux.</i>				
MARGARET M. PENROSE,	72	9	4mo.	1897.
<i>Waterford.</i>				
ISAAC PERRY,	78	25	12mo.	1896.
<i>Leominster.</i>				
JOHN G. PERRY,	60	2	5mo.	1897.
<i>Harrogate.</i>				
EDGAR PICKARD,	35	27	3mo.	1897.
<i>Altrincham.</i>				
MICHAEL PICKARD,	73	2	10mo.	1897.
<i>Lake Bank, near Hawkeshead.</i>				
SIMEON PONTEFRACT,	70	19	7mo.	1897.
<i>Weaste, Manchester.</i>				
HANNAH C. POOLE,	70	1	7mo.	1897.
<i>Ballybeg, Ferns. Widow of Jacob Poole.</i>				
RICHARD F. POTTER,	20	6	4mo.	1897.
<i>Minster Lovell. Son of Richard and Frances Ann Potter.</i>				
RICHARD POWELL,	98	17	12mo.	1896.
<i>Grange, Co. Tyrone.</i>				
MOSES PULLEN,	77	27	12mo.	1896.
<i>Fixby, Brighouse.</i>				
ADOLPHUS QUERTIER,	47	10	12mo.	1896.
<i>Fordingbridge.</i>				

SARAH E. RAMSEY,	26	29	6mo.	1897.
<i>Grange, Co. Tyrone.</i> Daughter of Thomas Ramsey.				
HARRIETT RECKITT,	77	2	1mo.	1897.
<i>Hull.</i>				
ELIZA REYNOLDS,	84	25	8mo.	1897.
<i>Canterbury.</i> Widow of Edmund Reynolds.				
HAROLD C. REYNOLDS,	24	4	8mo.	1897.
<i>Yokohama.</i> Son of Fanny and the late Arthur Reynolds of Bridport.				
JOHN F. RICHARDSON,	31	22	5mo.	1897.
<i>Overstone, near Northampton.</i> Son of Henry and Emma Richardson.				
JANE ANN ROBINSON,	37	10	10mo.	1896.
<i>Thirsk.</i> Wife of William B. Robinson.				
MARTIN ROBINSON,	83	30	4mo.	1897.
<i>Saddlescombe, near Brighton.</i> An Elder.				
THOMAS ROBSON,	59	15	8mo.	1897.
<i>Huddersfield.</i> A Minister.				
JOHN RORKE,	72	22	4mo.	1897.
<i>Leominster.</i>				
LYDIA ROUS,	77	15	12mo.	1896.
<i>York.</i> An Elder.				

The cause of the higher education of women in the Society of Friends sustained a serious loss in the removal of this dear Friend, who had so large a share in promoting the efforts which have

been recently so successfully made in this direction.

Lydia Rous was the daughter of William and Mary Rous of Maidenhead, where she was born on the 24th of 5th month, 1819, the birthday of the Queen. She was one of a family of two brothers and seven sisters, all of whom who attained to mature years, were engaged, during a longer or shorter period of their lives, as teachers. After four or five years at the Friends' School, Croydon, she was for two years at the private school of Sarah and Maria Palmer, in that place ; and she undertook her first engagement in the year 1838, as a teacher in the family of Edward White, of Aspley Guise, in Bedfordshire. She took the post of mistress of the Monitorial School at Ackworth in 1844, afterwards having charge of the senior class, and later being mistress on duty. She left in the year 1849. During part of this time, her sister Elizabeth (afterwards E. Comstock) was one of her colleagues.

One of her earlier pupils speaks of her being remembered "with so much esteem and reverence," and adds, "I have not one recollection of her but brings a tender feeling over me, from the time I went a young child to Ackworth, when she was head mistress of the school I was

in, to the time of leaving. I remember the privilege it was considered to have 'a nice preach from Lydia Rous,'—to be told to wait in No. 2 when the others went to bed, when dear L. Rous would come, and with an arm round the erring one, talk so lovingly and tenderly, it took but a few short minutes completely to subdue the delinquent. Then the best of all was to be taken to bed, and to have the gentle, loving kiss, the privilege prized by all."

Another pupil says, "I left Ackworth at the same time she did, and had been in her class for some time; and I do feel a deep sense of indebtedness to her. No one ever held a similar place in my estimation. It was, I believe, largely due to the high ideal she held up to us, and the kind and loving, yet firm rule she exercised over us. I feel quite sure hers has been a life-long influence in many cases."

In 1851 she again engaged in private tuition, in the family of John Ellis, M.P., at Belgrave, near Leicester. Here she remained till 1855, when she removed to Darlington, undertaking the literary training of the two daughters of John and Sophia Pease at Eastmount. In 1856 she paid her first visit to America, crossing with her brother and sister, Frederick and Rebecca Rous,

who were then leaving the superintendency of Wigton School, and were going to Canada to join their two sisters, Elizabeth and Lucy Ann, who had preceded them in 1854.

From the year 1858 to 1863 she taught the children of John Bright, M.P., at One Ash, Rochdale. She highly valued the opportunity thus afforded of association with a man of such wonderful energy and true culture, and actuated by such high motives in the important sphere he filled in the service of his country. How her labours were appreciated may be gathered from the words of John Bright in a letter on her leaving, dated 6mo. 26, 1863. He says: "I assure thee that I join with all my family in the sense of loss which is common to us all on thy giving up the charge of our children's education. They will have much reason always to remember with gratitude thy conscientious labours on their behalf; and their dear mother and myself will always regard it as a happy thing for them and for us, that they have been able to be so long under thy care." As she was then contemplating a second visit to America, John Bright adds:—I hope thy voyage may be safe, and thy stay in America in every way pleasant, and that before thy return we may hear of the restora-

tion of peace and the triumph of freedom on that continent."

In the course of this visit, which took place during the American war, she was associated with her sister, Elizabeth Comstock, in some of the labours she undertook in visiting the military hospitals and similar work, arising out of the lamentable struggle going on between the North and South. In these labours she heartily sympathized, though her own special line of duty lay in such a different direction.

On her return to this country in 1864, Lydia Rous accepted the post of governess at the Friends' School, Mountmellick, where she remained for about two years. It was in 1866 that she took the appointment of Principal of the Mount School, York, where she remained for thirteen years. It was here that the special qualifications which she possessed as a teacher were most strikingly manifested. Although she never had the advantage of anything approaching to a college training, her previous experience, and the ever increasing store of information gathered up during her life, were brought to bear in a concentrated form on this last of her engagements, where her efforts were crowned with a success which few of our educationists of recent years

have attained. Many now in younger or middle life can bear witness to the extreme value of her instructions and influence at the Mount School. Her firm, yet truly kind rule, the high ideals which she held up as regards the conduct of life, and the enthusiasm in the pursuit of knowledge which her own earnestness encouraged in her pupils, are looked back upon with sincere and loving appreciation. Her interest in those under her charge did not cease with their leaving school, and in many cases she still, by correspondence and otherwise, exercised her valuable influence, and gave wise counsel when untoward or difficult circumstances arose.

Her religious teaching was not of a sensational character, but highly practical. She made no attempts to work on the emotional feelings of her pupils ; but while conducting the thorough biblical instruction which she imparted, she kept prominently in view the great end of the gift of the Holy Scriptures, that they "are able to make wise unto salvation through faith which is in Christ Jesus" ; and that, being "given by inspiration of God, they are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good

works." She would sometimes end a lesson to the whole school on the great truths unfolded in the sacred page, with the words, "If ye know these things, happy are ye if ye do them."

In the prospect of her retirement in 1879 from the position she held at the Mount, the Committee entered on their books the following minute :—

"In looking to the approaching retirement of our friend Lydia Rous from the superintendence of the Mount School, this Committee wishes to record the high estimation it entertains of the services rendered by her to the Institution, and to the large number of pupils who have been under her care, in the thirteen years of her administration.

"During this time more than one hundred young women have left the School to enter on the profession of Teaching. The individual influence exerted by Lydia Rous on the characters of these, as well as on the ordinary scholars, in promoting high literary culture, right habits and Christian views of life and conduct, have, we believe, been of signal service. We desire that the divine blessing, which has attended our dear friend in her active labours for the young, may be largely continued to her in her retirement."

On quitting her post at the Mount, Lydia Rous continued to live in York, and was thus able still to be of service to the School in which she had been so deeply interested, as she was near at hand, and always ready to confer with her successors whenever they felt the need of her advice. Her interest in her old pupils remained, and many of them gladly took the opportunity of calling upon her whenever they revisited the old city.

She paid one more visit to America in 1886. Her health continued fairly good till the spring of 1895, when an attack of a paralytic character very much prostrated her. It was accompanied with a trying decrease of mental and physical power, from which she never entirely rallied. She tried a change of air and scene without much result ; and finally took up her residence at Darlington with her brother and sister. She was able to see her friends when they called, and to enjoy their company, while feeling somewhat keenly the loss of her former powers.

The last seizure came on very suddenly on the 15th of Twelfth month, 1896. There was no special premonition of the attack ; she almost immediately became unconscious, and in less than three hours peacefully passed away, being spared,

it is believed, all physical suffering. The funeral took place at Darlington on the 18th, when, notwithstanding the inclemency of the weather, several of her friends, especially those connected with the Mount School, attended. Many tributes were offered on this occasion to the great value of the service she had been enabled to render to so large a number of her younger sisters.

We subjoin a few extracts from the numerous letters which have been received, showing the appreciation of her work and character by old pupils and others who knew and loved her.

Some beautiful flowers arrived, as a gift from one of her first pupils, on the morning of the day of her decease. She was able to enjoy them, much to the satisfaction of the sender, who writes :—" What a shock it was to me to know that my oldest and much loved friend was no more. It seems to me now as if I was separated by a wide gulf from all the associations of childhood ; for she was ever intimately connected with all who were dear to me, and I can scarcely realize that I can never see her dear face again. It has been a pathetic satisfaction to me that she looked on the flowers I had handled, on the very day of her departure. How she loved flowers !" " On how many young minds has her beautiful

and cultivated character left its impress ! how many has she influenced for good ! ”

An old pupil, writing for herself and her brothers and sisters, says :—

“ We are all keenly sensible how much we owe to dear Lydia Rous, for all her care and kindness to us as children ; and latterly I have been made even more sensible of this, by reading some of her letters written to my mother and us, during her absences from home,—so kind, so far-seeing and so wise. She will indeed be missed and tenderly mourned by all her old pupils, and by a large circle of friends.”

An insight into her work at the Mount is given in the following :—

“ How greatly I honoured her ! I was at the Mount for two years, and I count it a great privilege to have been at the School when Lydia Rous was Head Mistress. We did certainly stand somewhat in awe of her ; but I was always impressed, even as a school girl, with the pains she took to develop the characters of the girls, and to teach us to try to form a wise and independent judgment in all things. I remember how, on one occasion, a particularly conscientious girl drew up a list of rules, and pinned it up on the bedroom wall, for the guidance of the other

girls. We girls thought the idea an excellent one, but were soon shown that there was a still better way.

“ Lydia Rous made it the subject of one of her little Saturday evening addresses, and told us that there were no rules ; that we we were expected to do what was right, *because it was right*, and not because there was a set of rules which had to be obeyed. She always acted upon the same principle, appealing to our own sense of what was right and fitting, rather than to any outside regulations by which we were bound.

“ Then she always invited the girls who were leaving to spend an evening in her parlour towards the close of the half-year. I shall never forget how seriously she spoke to us, when it came to my turn to join that party, on our duty to the Society to which we belonged. She warned us that we should probably have to face difficult problems, and might feel unsettled in our religious views ; but she advised us to think very seriously before resigning our membership, and not to take such a step in a hurry, whatever might occur.

“ When I have found Friends taking strong views on one side or another, her words have

many and many a time come to my mind, and had a steady influence."

Another writes :—" Personally I can never put into words how much I feel to owe her. Even apart from moral training, it was she who taught me to care for poetry and the best books, making me feel that such reading was a serious part of life, and to be cared for as such ; and it is to this that I owe what has been one of the greatest interests and pleasures of my life. She was always a most sympathetic friend and adviser."

Again, an old Mount scholar says :—" I recall with love and reverence how much she was to us as dear friend and mistress ; and I am sure that a large circle of old pupils will say with me how much of good we owe to Lydia Rous.

" Her nobility of character and brilliant mental endowments exercised a moral force that was powerful enough to arrest the attention of even thoughtless school girls ; and none of those who shared the privilege of knowing her intimately, can ever forget her wise kindness and the tenderness of her sympathy."

Another, who has since passed away, wrote :—" For my own part I feel I have lost a

good and true friend ; for to her influence over me when at school I owe all the good of my life ; and we can truly say of her, ‘ Well done, good and faithful servant ; enter thou into the joy of thy Lord.’ ”

Again we have one who as a child, and afterwards at school, was much attached to her :—“ Next to my mother, I feel that I owe more to Lydia Rous than to anyone, in the formation of my character. She is entwined in the memories of my childhood, added to which there is all her beautiful, wise influence over me at the Mount—a priceless blessing !

“ How very beautiful that she had such a quick and painless end, and that what she had so dreaded, came as a bright angel after all ! ”

An old scholar, who was afterwards a teacher under her, says :—“ She did so much for me in every way. I feel that I owe the direction of my life mainly to her, and that she strengthened and stimulated me at the time when I most needed it.”

Another old pupil writes :—“ I think her name is one of the very first I can remember ; when I was a tiny girl in the nursery, my big cousins used to tell me of their great doings at the Mount, and of Lydia Rous and

her sayings ; and my highest ambition was to grow big enough to climb to such far away heights. I should think very few women in our Society had a wider or nobler influence, though perhaps it was not as often talked of as the careers of those whose work in philanthropy or preaching was by its nature more prominent."

The following gives a beautiful insight into the true religious feeling which underlay all her labours for the good of her pupils :—

"How many tender memories come back to one ! How well I remember a talk in her bedroom, just before I left school, when she was trying to cheer me up (I having a lower place than I had hoped), and how she said, I have not been one who *talked* much to you on religious subjects, but I think you all know how earnestly I desire that my pupils may be followers of Jesus. And I can never forget, when the parting came, how sad I felt. And how I remember the tender, motherly pressure of her arms, as she whispered, 'Farewell, my precious child ! God bless thee, my darling.' For her we cannot mourn, believing that an entrance has been administered abundantly into the kingdom of our Lord and Saviour ; but we mourn that we shall see her here no more."

JANE ROWNTREE,	72	8	3mo.	1897.
<i>Headingley, formerly of Scarborough.</i>				
EDITH RUGG,	50	12	5mo.	1897.
<i>Newport, Isle of Wight.</i>				
RICHARD RUSHMER,	79	19	2mo.	1897.
<i>Darlington.</i>				
THOMAS RUSHWORTH,	69	26	12mo.	1896.
<i>Scholes.</i>				
ELIZABETH RUSSELL,	90	23	2mo.	1897.
<i>Cork.</i>				
LUCY M. RUSSELL,	39	2	1mo.	1897.
<i>York. Wife of J. R. Russell.</i>				
SOPHIA E. SAMS,	73	8	2mo.	1897.
<i>Weston-super-Mare. An Elder. Widow of Joseph Sams.</i>				

Sophia E. Sams, widow of Joseph Sams, of Thornbury, Gloucestershire, was the youngest daughter of the late Joseph Sams, of Darlington. She was born in 1823. Her father is described in the recently published fiftieth volume of the "Dictionary of 'National Biography,'" as "an Orientalist," concerning whom considerable interest remains from his collections of Egyptian curiosities; the British Museum and other collections having been enriched by them.

Her mother was Mary Brady, of Doncaster, daughter of James and Sarah Brady, described

by those who remembered her as one of the "sweet and lovely of the earth."

The long row of gravestones in the Friends' burial ground at Darlington show how, within a period of two years, four sisters, just blossoming into womanhood, and one young brother of the subject of this memoir, were one after another removed by death through rapid decline. Of these, Sophia E. Sams and her younger brother Frederic were the only survivors, he also succumbing to the same complaint a few years later.

Their mother followed her five children, in decline, when Sophia was ten years old. She remembered herself as a child of somewhat mature thought at that age, having been her mother's companion during her often repeated trials from the deaths in the family, and during her own failing health. She also well remembered the brightness and happiness of their home during the lives of these sweet sisters, even during the long travels of her father, whose absence was always keenly felt.

Many of their letters, still preserved, show how united was the love among the family group, and give some bright allusions to the social life amongst Friends of Darlington nearly seventy

years ago. Esther, the eldest of Sophia Sams's sisters, who died at twenty-one, seems to have been peculiarly lovely, both in person and character. A piece of her bright golden hair still remains, put away amongst others, and labelled by their sorrowing mother as "precious relics of lost treasures." Esther herself writes in touching terms of the deaths of her two sisters next in age, Hannah and Mary Sarah, who preceded her to the grave, both having given a good testimony by their lives, and the former clearly expressing her faith at her departure, that all was well. Of Lucy, the youngest of the four, who passed away in 1832, in her seventeenth year, a short account was sent to the *Annual Monitor* for that year by a Friend of Darlington; and in 1837 their mother, Mary Sams, fell asleep in Jesus.

Sophia was thus early bereft of her mother and of all her sisters; but she formed helpful friendships, which were life-long, during the years that Darlington continued to be her home. At the age of twenty-three she married her cousin, Joseph Sams, then Manager of a branch bank at Somerton. A few years later, however, they removed to Thornbury, Gloucestershire, when Joseph Sams entered into a partnership in the

Bank in that town. The happy life there, however, came to an end seven years later, when, in 1862, the beloved husband and father was removed by death.

The words "As thy day thy strength shall be" were, in the experience of Sophia E. Sams (as those who knew her will acknowledge) wonderfully realised.

Her last home, at Weston-super-Mare, is hallowed to many by sweet memories of the dear departed. "When He hath tried me, I shall come forth as gold," was indeed true of her. She is remembered in her early married years, as unusually bright, charming and attractive, and the cheerful and hopeful temperament, natural to her, wonderfully supported her through trial; but in her latter days, when surrounded by blessing and peace, and the love of many dear friends, her character having deepened through the various dispensations of her life, her loving gentleness and sympathy, combined with a sound judgment, made her, not unfrequently, a helper and counsellor of others, and she was much valued in her capacity of Elder in the Meeting to which she belonged.

The brightness and buoyancy which had characterized her life continued to its close. In

the midst of the peaceful happiness which encircled the home at Weston she was almost suddenly removed, after nine days of influenza and pleuro-pneumonia. Although greatly surprised herself, when it was found that her illness was likely to end fatally, she beautifully and calmly yielded her wish to recover; and the sweetness of her smiles of love before her departure can never be forgotten by those who witnessed them.

She had never given much expression to religious feeling in word; but her face has several times been described as "one which carried Heaven in it"; and this, as well as her example, spoke the peace within. Just before her departure, when lying perfectly still, she again opened her eyes, and with a never to be forgotten look, stretched out her hand towards her beloved daughter, exclaiming "up! up!" an emphatic and last assurance to the one whom she was leaving behind, that her spirit was already on the wing; after which she quietly breathed her last.

JANE SATTERTHWAITE, 76 10 6mo. 1897.

Birkdale, Southport.

EVERARD H. SAWER 56 26 12mo. 1896.

Merrion, Dublin.

ELIZABETH A. SCARLES 52 25 4mo. 1897.

Norwich.

MARY H. SEWELL	19	22	11mo.	1896.
<i>Colchester.</i> Daughter of Jesse and Sarah Sewell.				
HANNAH SHANNON,	73	30	3mo.	1897.
<i>Tramore.</i>				
ISAAC SHARP,	91	21	3mo.	1897.
<i>Ettington.</i> A Minister.				

Isaac Sharp was born at Brighton, on the 4th of 7th month, 1806. It was a year memorable in English annals ; the year after the battle of Trafalgar ; the year that Pitt and Fox died ; the year that Napoleon vanquished Prussia at Jena, and launched the Berlin decrees against the commerce of England. The power of the Corsican despot was then at its zenith ; the issue of the great struggle, and with it the fate of our country, seemed still trembling in the balance. It was nine years before the battle of Waterloo ; twenty-six years before the passing of the first Reform Bill ; twenty-four before the first railway ; penny postage, electric telegraphs, and telephones were things undreamed of, being yet in the remote future. Isaac Sharp remembered, as a child of four years old, seeing an ox roasted in the open air at Brighton on the occasion of the jubilee of George III. in 1810 ; he was present at the jubilee of his grand-daughter

Victoria in 1887 ; and he died just three months before the commemoration of the sixtieth year of her reign. We recall these facts because they help us to realize the wonderful vitality, the broad humanitarianism, the rare adaptability which enabled a man, whose early life was passed in surroundings so different from ours, still to maintain an active interest in our busy, restless age of discovery and speculation, and to keep in sympathetic touch with a generation so unlike his own.

Isaac Sharp was the son of Isaac and Mary Sharp. He was the eldest of fourteen children, only two of whom survive him. His father was engaged in business in Brighton ; and to his early association with the sea-shore may be attributed that intense love of the sea which characterized him. To the last year of his life it was his delight to wander over the breezy Downs of his native Sussex. His mother's maiden name was Likeman. She died while he was yet young ; but her memory was cherished by him, and the day of her death was one of his memorial days throughout his long life. When he reached the age of eleven years he was sent to a boarding school at Earls' Colne in Essex, conducted by William Impey. The standard of education

in those days was not high, and boys intended for a business career commonly left school at the age of fourteen. At that age, accordingly, Isaac Sharp was apprenticed to Day and Robson of Saffron Walden. During his stay in Essex, whether as schoolboy or apprentice, he contracted friendships which were destined to endure and yield him much pleasure in after life. In the year 1830 he removed to Darlington at the invitation of Joseph Pease, to whom he subsequently acted as private secretary. At the election of 1832, Joseph Pease was returned as Member of Parliament, being the first Friend to enter the House of Commons. In many of his enterprises, then in their early stages, Isaac Sharp assisted him, and usually accompanied him to meetings which he held in the neighbourhood. Subsequently he filled the responsible position of manager of the Peases' Middlesborough estate, where, owing to the discovery of iron ore in the Cleveland Hills, a single farmhouse grew into a town of 70,000 inhabitants. The rapid development of the place necessitated his residence on the spot, and he removed thither in 1850.

In the year 1839, Isaac Sharp married Hannah Procter of North Shields, and shared

with her three short years of happy wedded life. She died in 1842, leaving him with two little motherless girls to care for, the youngest just five months old. The sense of this bereavement never left him ; and to the last the anniversary of his wife's death was noted and tenderly remembered.

Some time after his removal to Middlesborough he passed through a serious illness, which nearly proved fatal. Late in life he sustained serious financial losses, and his position as to outward prosperity was thereby altered for the residue of his days. But this, as well as all other trials, which in his case were neither few nor insignificant, he accepted with cheerfulness and resignation, as dispensations from the good hand of an all-loving Father.

From very early life Isaac Sharp had been subject to serious impressions, which deepened as the years advanced. "Under the powerful visitation of Divine grace, in the abounding love of God in Jesus Christ," he writes, "the Lord was graciously pleased to accept the surrender of my young heart to Him ; and in perfect peace a willingness was mercifully wrought in me to love and serve my Redeemer, as He might be pleased to lead the way." In the year 1842, he was

recorded a Minister by Darlington Monthly Meeting. With respect to this he wrote quite recently, "Ten years passed over me from the day when my mouth was first opened in the ministry to the day when the gift was recorded by the Church ; and even then I was somewhat taken by surprise." Isaac Sharp's ministry was not remarkable for eloquence, learning, or profound thought. His addresses had the natural defects of most extempore discourses—diffuseness and lack of arrangement. But they were accompanied by a weight, solemnity, and earnestness of conviction which impressed his hearers, and were clothed with a quaint poetic diction which was attractive to many. He lived very near to the Master, the true source of power, and hence the influence of his words upon his fellow men. Through life he had a profound belief in an over-ruling Providence, and in the Divine guidance vouchsafed to man. It was a common saying of his, which he was never tired of repeating, " They who mark the hand of Providence, will never want a Providence to mark." A few months before his death it was remarked to him that his friends felt very anxious on his account while attending a funeral in very inclement weather ; he replied, " All through life,

when I have felt it right for me to do a thing, I have done it regardless of the consequences ; and I have never had reason to regret it."

In the year 1846 began that long series of labours and journeyings in foreign lands, which only ended with his life. His first such service was in Norway, when, under a sense of religious duty, he had an interview with the King, and travelled to the extreme north of the country. Next year, in company with Barnard Dickinson, he visited the Orkney and Shetland Islands.

In 1861 he started on a mission to Iceland, accompanind by Asbjorn Kloster, a Friend from Norway. This service had long rested on his mind. No member of the Society of Friends had previously visited the island in a religious capacity, and no creed but the Lutheran was tolerated within its bounds. Fortunately the executive committee of the Bible Society was then sitting in London, and it appointed Isaac Sharp as its delegate to Iceland. With this introduction he gained admittance to the Bishop of the island, and obtained permission to hold meetings with the inhabitants. The first meeting was held in a hotel ; the large room was crowded, and the two Friends had considerable service.

At the close of the meeting much satisfaction was expressed, and such remarks as these were heard amongst the people : " This is what we want." " We never heard the like before." " This is quite new." " Oh ! that you could speak to the people in Icelandic !" Isaac Sharp adds, " Precious and deep was the calm upon our spirits, and in the brightness of the northern clime it was near twelve before we were inclined to retire for the night." From Reikjavik the travellers set out to visit the remote villages and stations round the island. The journey was one involving much fatigue, and not without peril. In after years Isaac Sharp was wont to describe Iceland as a country of negatives. " No dissent, no army, no navy, no prisons, no roads, no inns, no carriages, no trees, no poultry, no snakes." The only mode of travel was on horseback, with pack-horses for baggage. The travellers sometimes went for two days without seeing a house ; sometimes they slept in a barn or a church, sometimes in their tent pitched upon damp ground, it might be after thirteen hours in the saddle without stopping for food or rest ; and occasionally the meal was scant, and no means of drying their wet clothes at hand. Danger was often added to fatigue and discomfort ;

morasses had to be crossed ; and rivers, perilous from quicksands and sudden floods, forded. Once when the travellers arrived at a river which was found to be impassable, they were obliged to make a circuit, under the direction of their guides, and cross the glacier from which the stream issued, with much toil and delay, and no slight risk to themselves and their baggage animals. But through all they preserved a cheerful and thankful spirit, and Isaac Sharp enjoyed the pure atmosphere, and the wild and beautiful scenery by which they were surrounded. "Thus are we watched over and mercifully cared for from day to day," is his comment on the journey. The next year, 1862, with a companion, he visited the Faroe islands. This, too, was an undertaking not without risk ; for the passage in small boats from one to another of the eight or nine islands composing the group was liable to sudden storms, and landing was difficult and dangerous owing to the Atlantic swell. It sometimes happened that persons who had come to an island for a brief call were detained for weeks by the exigencies of the weather. Yet the service of our friends was accomplished without harm or loss, and to their own peace and satisfaction. The following year Isaac Sharp was again in Iceland, to complete

the work which he had left unfinished two years before.

In 1864 he visited the Moravian Mission stations in Greenland, in company with Harrison Penney. His visit was helpful and encouraging, and was long remembered as a cheer by those devoted men, who, cut off from home and civilization, save for a brief visit of a missionary vessel once a year, in the region of eternal frost, laboured amid much discouragement for the spiritual and temporal well-being of a race exceptionally low in the scale of intelligence. His long-felt interest in their work was deepened by this journey, and continued to the end of his life. With a like object in view he went to Labrador in the summer of the next year. These two voyages were undertaken in sailing vessels, and the passages to and fro occupied so many months, that only a few weeks remained for his visits to the mission stations.

In 1869 he re-visited Norway, and again in 1873. It was during this latter visit that he contracted an illness of most dangerous character. As soon as practicable, and while his condition was yet critical, he was conveyed home from Stavanger, to be nursed in the house of his brother-in-law, John Dunning. His physicians

and friends entertained but little hope of his recovery ; yet he persisted in the belief that “his sickness was not unto death,” as he clearly saw before him the larger service that he felt would be required at his hands.

Scarcely had he recovered, when he set out to attend the General Meeting of Friends at Glasgow, and to visit other parts of Scotland. The years 1875 and 1876 were partly spent in Norway and Denmark, and in visits to Friends at Minden, and in the south of France.

At length, in the year 1877, when he was in his seventy-first year, he brought before his Monthly Meeting the prospect of the largest service he ever undertook, and asked for a certificate liberating him to visit South Africa, Madagascar, Australia, Tasmania, New Zealand, California, and other parts of the continent of North America. After some very natural hesitation his friends granted him the desired minute ; and he set out for Cape Town in company with Langley Kitching and Theodore Harris. On their arrival the three Friends were received with much kindness, and held several meetings for the public in the chapels of various denominations. Having completed their service in Cape Colony, Isaac Sharp, with Langley Kitching

only, entered upon a long course of travel in the interior of South Africa, chiefly with a view to visiting the widely scattered mission stations. Across the roadless, treeless, and often waterless veldt they journeyed, in lumbering vehicles drawn by teams of oxen, from station to station, cheering the hearts of lonely workers in the solitary wild. The Zulu war was then impending, and all South Africa was seething with unrest. Murder was in the air; and on one occasion it came very near to the travellers; for a kindly family who had hospitably entertained them on the road, a few days later fell victims to the treachery of the natives. When in Basutoland, Isaac Sharp was preaching one day in a church; a storm came on; a flash of lightning entered the building, and passing over his head, killed the infant daughter of a missionary in a pew close by. Our two friends reached the remote station of Kuruman, once the scene of the labours of Moffat and Livingstone; and from thence, being warned by the courtesy of Colonel Lanyon, the administrator of Griqua Land West, that the direct route was not safe, they returned south through the Transvaal. In a letter written from South Africa, Isaac Sharp says, "Not a few in

this land look upon it as a remarkably bold thing at my time of life to enter on such a journey, and marvel at the ability readily to cope with it. My own feeling is, without wavering, that the hand of the Lord is in it." And again :—"They sometimes smile and say that I am proud, and will not submit to put on the old man. Then comes another smile, as I agree to the verdict, and add, 'Yes; and but for a spice of this you would not have seen me in Africa.'"

From South Africa Isaac Sharp sailed to Madagascar. There his companion Langley Kitching left him and returned to England. He remained more than a year in the island, residing part of the time with the missionaries at Antananarivo, but making frequent excursions into other parts of the country. His arrival in the capital was most opportune. Difficulties had arisen among the missionaries of the various denominations, which might have seriously affected the future of mission work in the island. Coming in as a stranger, and apparently unconscious of the circumstances, Isaac Sharp, by the spirit he infused into all around him, was enabled to assuage these difficulties and tone down asperities; and when he departed he left a more hopeful state of affairs behind him. Such was

the testimony, in after years, of one who was a missionary in the island at the time, and who spoke from personal experience of the wonderful influence and helpful cheer exercised by Isaac Sharp's presence. When, in 1890, the same missionary, then residing in England, was informed that Isaac Sharp was again contemplating further arduous and protracted service, but that many of his friends doubted the wisdom of sanctioning it at his advanced age, he remarked, "If Mr. Sharp says so, I have not a shadow of doubt that he is called to the work ; and I am sure he will be enabled to perform it."

A remarkable incident, which strikingly illustrates the influence of his presence and demeanour, occurred while he was travelling in a region where the savage tribes were not amenable to the Hova government. He had been warned against attempting this journey, and told that his life would be in danger. But he had heard the call to go, and he went "regardless of the consequences." One day, during a halt, while the meal was being prepared, he was sitting alone and apart from his company. Suddenly he became aware that natives were stealthily approaching, and that weapons were being directed against his party from various quarters.

Calm and ready for whatever might follow, he remained quite still, but taking care to let it be seen that he was unarmed. Emboldened by this the savages ventured out from their concealment. Then he looked up and smiled upon them with that wonderfully attractive smile of his. The savages were conquered; they lowered their weapons; came forward, and entered into conversation with the travellers. After brief explanation of their purpose, the latter were permitted to pass unmolested by the fierce barbarians who had come intent only on slaughter and plunder.

When the time for leaving Madagascar was come, considerable difficulty was experienced in finding a passage. After waiting in vain expectation of the arrival of a passenger steamer, Isaac Sharp sailed in a small cargo vessel bound for Bourbon. There was no suitable accommodation for passengers on board; the vessel carried a cargo of geese and hogs,—hogs in the hold, geese on deck. The misery of that voyage may be imagined. At Bourbon he met with a steamer bound for Mauritius; and thence he took ship for Australia. On reaching Melbourne he was met by Joseph J. Neave, who subsequently became his “faithful companion and fellow labourer for nearly two years in Australia,

Tasmania and New Zealand." Together they visited the meetings of Friends, and sought out isolated members in those regions.

Setting out once more alone, he crossed six thousand miles of sea, and after a voyage of twenty-three days landed in San Francisco. Then, to quote his own words, "All the Yearly Meetings on the American continent were visited, and several of our educational establishments. Our friend Joel Bean and I travelled together in much harmony for five months." From the United States Isaac Sharp went to Mexico, and visited the Friends' Mission established there in the midst of a Roman Catholic population. The fatigues and discomforts of this journey were not the least of those he so often encountered—travelling with a wagon over roads very deep in mud, sleeping in the open at night, sometimes with the snow falling on his face, exposed at times to "perils of robbers," when the Mexican bandits were prowling in the neighbourhood, so that the travellers feared to light a fire lest they should attract their notice.

Towards the end of Third month, after an absence of nearly seven years, Isaac Sharp returned to England. But such was his zeal for service, and so little was he exhausted by his long

travel, that in Seventh month of the same year he was again in Norway.

Not long after this his now widowed sister, with whom he had long made his home, removed to Broadstairs in Kent. He removed with her, but still retained his membership in Darlington Monthly Meeting. In the year 1887 his sister died, and he was obliged to find a new home in his old age. He had many offers from relatives and others, but finally accepted the invitation of some kind friends to take up his abode in a house which they provided for him at Ettington near Stratford-on-Avon, where resided his only surviving brother.

In the year 1890, at the age of eighty-four, to the astonishment of all his friends, he laid before his Monthly Meeting a project to visit meetings and mission stations in France, Syria, Constantinople, India, Japan, and the American continent. Grave doubts as to the expediency of granting him a minute at first prevailed; but here, as afterwards at the Yearly Meeting in London, when he came to state his case, his earnestness and deep conviction put all opposition aside, and he was cordially liberated for the work. But ere he entered upon its performance his faith was still to be sorely tried. When he

was about to start for France a severe illness confined him to a London hotel for a whole month. Those who had previously questioned the wisdom of his undertaking so extensive a mission now seemed justified in their forebodings. But his own faith never faltered, and he wrote :—
“A beacon light is still burning on the coast of France, bright in mental vision, with no cloud to obscure it. I saw it as I lay prostrate, and see it still, burning with radiant brightness, fed with oil from the rock by night and by day. Faith has never been permitted to fail me, and I still look forward in hope, with joyful expectancy, enabled with quiet confidence to go forth and leave the issue, *whatever the issue may be*, without anxious thought.” Yet one more trial of faith awaited him. He left England after his recovery, in excellent health and spirits, and arrived in Paris. Here, through slipping on the waxed floor of his bedroom, he fell, and sustained serious injury. He lay for a time in a condition of great suffering, through which he was most kindly cared for and tended by his friends, Joseph R. and Mariana Pim. When sufficiently recovered to be removed, his physicians pronounced him unfit to travel further, and he returned to England early in 1891,

“there to watch and wait for the further unfolding of Heavenly counsel.” Before the end of the year he again set out on his travels, this time for Philippopolis and Constantinople. In the latter city, after some delay, he was joined by Dr. Dixon, who was unexpectedly liberated to accompany him. Quarantine regulations, due to an outbreak of cholera, obliged him to pass by Syria at this time, and he proceeded direct to India. In the Red Sea he had another attack of illness, but by the time he reached India he was able to travel, and visited the mission stations of Friends in that great dependency. Then he passed, by way of Japan, to San Francisco in California, and arrived at the house of his daughter, Elizabeth H. Shelley, at San José. There he parted with his companion, Dr. Dixon, who returned to England. After a brief rest, he went to Oregon in company with Joel Bean. While travelling there he was seized with alarming illness, and had barely strength to regain the shelter of his daughter’s home, where he lay for weeks at the gates of death.

During this illness a strong impression rested on his mind that he must return across the Pacific and visit China, before further prosecuting his work in America ; and though his physicians

gave no hope of his recovery, he asserted his conviction that he would be raised up to perform the work which he saw awaiting him. And so the event proved. His friends in London felt that they could not take the responsibility of sanctioning his proposal, and advised his first completing his work on the American continent. But he insisted that now was the time for his mission to China, and if that were set aside, the way was closed for further labour. Acting therefore on his own responsibility, and trusting in Divine support and guidance, he set sail alone for Japan. Thence he passed to China, made the long voyage up the Yangtse-Kiang, and escaping the dangers of the rapids, arrived safely at Chung-King. There he was cordially welcomed, not only by the community of the Friends' Mission, but by missionaries of other denominations ; and his visit seems to have been opportune, like his arrival at Antananarivo some years before. "Incredulity," he wrote at this time, "is ready to whisper 'and this at eighty-six !' What matter ? I go with my life in my hand (not the first time). The Lord Jesus, I have faith to believe, will care for me whatever be the issue. 'Joseph gave commandment concerning his bones.' I have none to give, for I do not anticipate their being laid away in China."

Returning from China to San José, he resumed his work in America. He travelled in Southern California and Mexico, and visited various Yearly Meetings of Friends in the United States. Finally, in 1894, he sailed from New York in time to attend the Yearly Meeting in London, where he returned his certificate, but obtained permission to complete those portions of his work which were still unaccomplished. The Autumn of the same year found him in the South of France; and in the Ninth month of the following year he departed for Syria to complete the last item of the remarkable programme. After a brief tarriance among the Friends' Mission Stations, and visits to Jerusalem and Hebron, he came back to England for the last time. Forty-five times his friends of Darlington Monthly Meeting had granted him certificates for service and travel. The long labours had now come to an end as he reached his home at Ettington on the 28th of the Twelfth month.

He was cheerful and full of thankfulness for the accomplishment of his mission, and seemed to be preparing for a more settled sojourn among his home surroundings. To him to live and not to serve was impossible; but it was

a relief no longer to anticipate great and arduous undertakings. Failing eye-sight and attacks of illness incident to advancing age warned him of the coming end ; but neither he nor those about him imagined that it was so near at hand. During the last year of his life the loss of many beloved friends and relatives deeply touched his sympathetic nature ; but his buoyant disposition, added to his profound faith, enabled him to surmount these last trials.

On the 28th of Twelfth month, 1896, he delivered an address on "Incidents of Travel" to a large company of Friends in Devonshire House, London. Notwithstanding his ninety years, he spoke with vigour, and was heard with sustained interest for over an hour. He remained a week in London ; and, the weather being inclement, he caught a chill, which hastened his return home on the 8th of First month. At first it was believed that he was only suffering from the effect of cold ; but it soon became evident that more serious mischief was at work. Still he hoped to be restored, and looked forward to meeting his friends in the north of England in Fourth month. But this was not to be. Paroxysms of excruciating pain came on, and their return grew more frequent as the weeks progressed ; till finally peritonitis super-

vened and left no longer any room for hope or doubt. Yet in the midst of suffering, and notwithstanding the depressing nature of his complaint, he bore up with unalterable patience, and, at times, even with cheerfulness. He was grateful for all that was done for him, and very considerate to those about him. When his doctor intimated that his release from suffering was at hand, he meekly answered, "In His own good time,—blessed be His holy name!" A short time before his death he requested that his nephew might take down his words ere speech completely failed him; and then, though with much difficulty, he spoke thus:—"This is my death-bed testimony. I have a living sense that it is best to live in the love and power of God, that we may be complete in Him in Whom alone we can be complete,—blessed be His holy name! To me to live is Christ, and to die is gain. Death is swallowed up in victory."

Two days before the end, when utterance was almost gone, as his doctor stood by his bedside, he regarded him with a beautiful smile, and raising his eyes he waved his right hand upward three times, as though he were indicating the heavenly vista that was opening upon his spiritual sight; and then whispered the words, "Glory,

glory, glory !” The last night of his life he was apparently unconscious ; and at noon, on the 21st of Third month, surrounded by loving friends and relatives, he quietly passed to “the rest that remaineth for the people of God.”

JOHN SHARP, 52 30 10mo. 1896.

Reading.

MARTHA M. SHARP, 92 27 9mo. 1897.

Ettington. Wife of Thompson Sharp.

JANET E. SHAW, 23 26 7mo. 1897.

Belfast.

SARAH SHEPHARD, 80 30 3mo. 1897.

Holloway. Widow of George Shephard.

CAROLINE SHIPLEY, 74 10 12mo. 1896.

Wilmslow.

PRISCILLA SHRIVE, 65 21 12mo. 1896.

Wellingborough. Wife of William Shrive.

HENRY SIDNEY, 76 21 1mo. 1897.

Bristol.

MARY ANN SIMPSON, 36 21 6mo. 1897.

Bridlington. Wife of Frederic Simpson.

BARTHOLOMEW SMITH, 82 28 1mo. 1897.

Weston-super-Mare. A Minister.

Bartholomew Smith was the youngest of the ten children of John and Elizabath Harris Smith of Thirsk, and was born in 1814. It was in after years a matter of regret to him that he

had not, like the rest of the family, the advantage of an education in some of the Friends' Schools, but was sent to a school of repute in the neighbourhood, where the discipline was ineffective, and the "education" meagre. Perhaps the master had to deal with an inattentive scholar.

At thirteen he left school, and entered his father's business. He had not much time for self-culture, as the shop opened at six, and did not close till nine or later, which circumstance led to a habit of early rising, which continued to the end of his life. In the summer he went out to fish at dawn, until the objection of his mother overcame his natural love of "sport," and he gave it up.

When he was about fifteen a friend of the family noticed his aptitude in using his pencil, and kindly gave him a box of paints with a little encouraging advice. This was the foundation of his lifelong pursuit of painting. His industry in this occupation was very remarkable, and it was for many years the absorbing employment of his leisure, and he achieved in it considerable success.

When he was about eighteen he came to see the evil of the use of alcoholic drinks, and before he had heard of total abstinence he became

a total abstainer, with (so far as appears) no encouragement from his family.

The temperance question from this time was increasingly a subject of intense interest to him, and in this cause he worked with unremitting zeal.

He was a fearless, earnest, and convincing speaker, as appeared by the fact that many joined the Temperance Society at the meetings he held in the country. He knew personally, and constantly visited those of his fellow-townsmen who were addicted to drinking. His mission to the poor did not stop here. Wherever he knew of cases of want or sickness, his personal aid was forthcoming, and he was successful in the treatment of many of the latter by hydropathic methods. To any who knew Bartholomew Smith it will not appear surprising that his sympathy was not unfrequently expended on those who were unworthy of it.

In his twenty-sixth year he was married to Isabel Oddie, of Warrington, and this union was one of uninterrupted happiness till after the "Golden Wedding" day, when his dear wife, who had before this shown signs of failing health, became a permanent invalid until she died, four years before himself.

The great simplicity of B. Smith's character was shown in his sympathy with children, whom he had a happy faculty for amusing, and by whom he was greatly beloved.

B. Smith did not feel that he had received much help from his regular attendance, from his earliest childhood, of the Friends' Meeting at Thirsk, which was almost always during his earlier life held in silence. It seems as if at the mature age of forty-five, the first interpretation of his religious feelings came through the reading of a little book written by Professor John Kirk, of Edinburgh—"The way of Life made plain." He received its teaching as though the message of the gospel had never come to him before. But after this he was ready to talk to everyone of his faith, and he endeavoured most earnestly to bring them to the same experience. From this time he often accepted invitations "to take a service" in Non-conformist chapels; and he joined with the Vicar of the parish in holding services in a cottage mission-room, which he fitted up for the purpose. He was for many years inclined to believe in the so-called "sacraments" as they are accepted by other Christian bodies, and joined in the taking of the bread and (unfermented)

wine with some of his fellow-believers, simply as acknowledging and commemorating their allegiance to the Lord Jesus. He was always in full unity with Friends in their plea for simplicity of dress and personal habits, and he came in later life to believe that their practice in these and other respects is, on the whole, more in accordance with their profession than that of some others. During the last ten years of his life, when he had removed to Weston-super-Mare, he enjoyed the meetings of Friends very much, and, partly no doubt influenced by his new environment, increasingly valued the views of truth as held by the Society. He had long believed it right for him to take a vocal part in meetings, and his simple statement of the truths of the Gospel, and his prayers (like one speaking to a well-tried friend) are much missed in the meeting at Weston. In the year 1888 he was acknowledged as a Minister.

During the last few months of his life B. Smith's thoughts were much turned to the "Land beyond the River"; and both in meeting and in his household he loved to speak of the glories of the "Better Land," to which he felt himself to be hastening, and where he looked forward to meeting his beloved partner. But

thoughts of the future did not abate his interest in the world around him, and his labours for the poor, the drunkard, and the oppressed, and for the well-being of the lower animals, were unremitting as long as he had the necessary strength. One of his last efforts was to endeavour to unite the various Temperance Societies in the town into a Federation ; this has since been accomplished.

His eyesight though much impaired, did not prevent him from using his brush and pencil, and up to the last most of his relations and many of his friends received on their birthdays a little drawing or painting as a memento of the occasion.

His last illness was only of seven days duration. It was attended by great difficulty of breathing, and much seeming unconsciousness : but in the evening before the last, a sudden access of energy seemed to come, and he enquired for each of his children and grandchildren who were in the house, and when " Are they all here ?" was answered affirmatively, he said he had a great desire that all his family may meet in heaven before the throne, by faith in Jesus, and by listening carefully and *attending to* the voice of the Spirit of Christ ; not only in great things, but in the " minutest " things we must " listen

and attend." "I have felt for some months," he said, "much more careful to live in prayer, and to attend in everything to the guidance of the Spirit of Jesus. I want that you all should do right and live a life so pure and so attentive that we may all meet as a family in heaven. . . . There are temptations on the right and on the left,—the temptations of pride in our own doings, of the cares of business, and being too much engrossed by it, and of 'very wicked things.'" He desired that all his children and grandchildren may be kept from "the things of the world," and that "all my posterity may come to the light of Christ." He said that he desired all this also for "our little Meeting," and that the right thing may be said and done, and the Divine guidance be known.

B. Smith passed quietly away on the evening of Fifth-day, First month 28th ; he was unconscious during the preceding night and day. The funeral took place on the following Second-day, in the cemetery at Weston-super-Mare.

Of B. Smith it may truly be said that he always acknowledged that it was by the grace of God in Jesus Christ that he was what he was ; and the same Divine power enabled him not only to serve his Master, but also to overcome to a

remarkable degree, those natural dispositions, which, uncontrolled, would have hindered his growth in grace.

This sketch may fittingly conclude with the verse which was placed on the memorial card:—

“More life ! the life of heaven !
A perfect liberty to do Thy will ;
Receiving all from Thee, and giving still,
Freely as Thou hast given.”

ELIZABETH SMITH, 56 10 1mo. 1897.

Highbury.

FREDERIC SMITH, 70 2 4mo. 1897.

Leeds.

GEORGIANA P. SMITH, 37 13 2mo. 1897.

Stockport. Wife of Joseph H. Smith.

HANNAH SMITH, 91 16 2mo. 1897.

Great Ayton. An Elder.

JOSEPH SMITH, 77 24 12mo. 1896.

Stepney. The compiler of the well-known
Catalogue of Friends' Books and Writings.

MARTHA SMITH, 62 27 10mo. 1896.

Rawdon.

Martha Smith was one who through many difficulties and trials was, as we cannot doubt, enabled to obtain the victory through her Lord and Saviour Jesus Christ ; and though her illness was very short and unexpected, so much so that

none of her near connections could reach her in time, she seemed calm and collected and was able to leave all in the hands of Him in whom she trusted.

She was the youngest daughter of Edward and Eliza Smith of the Haymarket, London. She was born in Ninth month, 1831, and in a little more than three years afterwards her father died after a short illness. This heavy affliction changed the prospects of the family, and not long afterwards they removed to Calne, in Wiltshire, where her mother had been brought up.

From a child M. Smith possessed many endearing qualities, added to a capacity for learning, and much perseverance and energy, so that the pains which her mother took in her education were not lost upon her. Her attachments were strong, and an ardent love for the country and the beauties of natural scenery was early developed by walks and rambles in the interesting district, and lasted with her through life.

She however lacked the advantages of a time at school, and often felt this loss afterwards ; for, being naturally rather reserved and timid in company, the mingling with a number of others in school life would, no doubt, have helped her greatly, and enabled her to meet the difficulties

of after life with much more ease and less self-consciousness.

The loss of her beloved mother, when nearly seventeen, was a great trial to her, and threw her very much on her own resources ; but in teaching a few children soon afterwards—an occupation she was not unaccustomed to, she showed much aptitude for the employment, and continued to devote herself to it at intervals during the remainder of her life. For many years she carried on a little school at Rawdon, where she was much beloved and valued, and was very successful in grounding the children well and gaining their affections. She was also particularly diligent in visiting the poor, as she had been previously when living at Leeds. For the last few years she was actively engaged in the temperance cause, being secretary to the association at Rawdon. One of her fellow workers writes of her :—"She had a wonderful capacity for work herself, and a power of winning others to take it up, both for the temperance cause and other objects that make for righteousness."

Although of an aspiring and independent disposition, she was at one period of her life not unfrequently beset with feelings of depression,

the causes for which were various; but she found in service for others a solace for many of those losses and trials which she had largely to partake of. An extract from the only memorandum which has been found, of her personal experience, instructively shows how her heartfelt desires were answered in a very comforting manner :—

31st of Twelfth mo., 1869 :—" I feel quite unable at all adequately to recount the many mercies and blessings of the past year, both of a temporal and spiritual character. During this period having for the first time in my life continuously realized the blessing of being in some small measure truly united to the church and family of God, after a time of such deep trial and conflict during the early part of it as many times to have been led to despair of ever obtaining the victory over the enemies of my soul, and at others suffering grief unutterable from a sense of deep sinfulness. What a cause of the deepest thankfulness it is that I have felt the love and tender mercy of my Saviour extended from time to time for my help, both immediately and instrumentally, and many times have been greatly helped by the ministry of several Friends in a manner adapted to the state of my feelings

at the time. Once in an especial manner, when feeling for some time quite unable to arise from the power of the temptation which continuously assailed me, that it was impossible for me to overcome, that I must inevitably fall under the power of the enemy however much I might strive, Isaac Robson came to Leeds Meeting on First-day evening, and stating that he believed there were some present who were assaulted with such a temptation, and describing the very same that I have alluded to, showed that it would be impossible for such in their own strength, but that all things were possible with God ; and that by keeping a single eye to the Captain of our salvation, the conquest would be obtained ; but that it was only to be found by such ceasing to rely on their own strength, and depending wholly upon the Saviour ; with much more very salutary advice on the necessity of great watchfulness, and frequent communion with God, and seeking for close communion with Him in secret. I felt my heart to overflow with gratitude in being thus graciously condescended to and mercifully helped, and have many times remembered with thankfulness that I have never since been seriously assailed with this temptation, or have been enabled to make a stand against it, remem-

bering that ‘when the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him.’ ”

M. Smith was regular in her attendance at meetings for worship and discipline as far as circumstances would permit ; and sometimes in the evening meetings, after a chapter had been read, she would explain it in a very clear way. On one of these occasions, not long before she died, she spoke especially to the children on the importance of prayer before commencing the duties of the day, and said how she was helped and refreshed by it for her daily work ; and also expressed in an impressive manner her sense of the uncertainty of life, with desires for all present that they might know a preparation when the call came.

The summer before her decease she paid visits to most of her connections, which were felt to be particularly pleasant ; and one of her friends remarks after hearing of her decease :—
“Her energy and interest at that time were wonderful. I much valued her fervent spirit and breadth of mind, and she seemed to be so marvellously enabled to keep bodily weakness in abeyance.”

Exerting herself beyond her strength, she was the less able to withstand an attack of pneumonia, which proved fatal after two or three days, on the 27th of 10th month, 1896. It is a joy to her friends, whilst feeling their loss, to believe that her purified spirit is at rest from her labours, and is for ever with her Saviour whom she loved.

Her loss was much felt in the neighbourhood by those of all classes ; and in a meeting held partly in connection with a series of temperance meetings which she had helped to organize, many testimonies were borne to the worth of her character and to her devoted and self-denying labours for the good of others.

SAMUEL W. SMITH, 63 14 6mo. 1897.

Harrogate.

CAROLINE SPENCE, 80 25 4mo. 1897.

Tynemouth. An Elder. Widow of Joseph Spence.

JOSEPH STANILAND, 77 29 6mo. 1897.

Holloway.

MARGARET STEED, 55 16 8mo. 1897.

Baldock. Widow of Oliver Steed.

GRACE I. STEIB, 31 16 5mo. 1897.

Leytonstone. Widow of Albert E. Steib.

RICHARD STERRY, <i>Basingstoke.</i>	75	10	11mo.	1896.
ELIZABETH G. M. STEVEN- TON, <i>Scarborough.</i> Wife of Stephen R. Steventon.	39	29	5mo.	1897.
RACHEL E. STONE, <i>Banbury.</i>	75	12	12mo.	1896.
HANNAH STOTT, <i>Scholes.</i>	56	6	11mo.	1896.
ALLEN STRINGER, <i>Dewsbury.</i>	70	8	5mo.	1897.
EDWARD T. STURGE, <i>Hampstead.</i>	70	18	1mo.	1897.
HANNAH STURGE, <i>Birmingham.</i> Widow of Joseph Sturge.	79	19	10mo.	1896.
MARY ANN SWINBORN, <i>Ledbury Road, London.</i> Widow of John D. Swinborn.	81	30	9mo.	1897.
ELIZABETH S. SYKES, <i>Birmingham.</i> Wife of John Sykes.	83	5	7mo.	1897.
CLEMENTINE TAISSAIRE, <i>Montelimar, France.</i>	—	1	7mo.	1897.
WILLIAM TAYLOR, <i>Middlesborough.</i>	79	26	2mo.	1897.
ELIZABETH THACKER, <i>Dublin.</i>	79	24	1mo.	1897.

FRANCIS J. THOMPSON, 83 30 12 1896.
Bridgwater. A Minister.

It has been remarked that the principles of the Society of Friends are favourable to the development of individuality of character ; and this may be said to be illustrated in the person of Francis James Thompson, of whom it is proposed to give a short sketch. Without great talents or unusual opportunities, he gained a position of much usefulness in various directions, not the less efficient because his sphere was for the most part limited to that part of the West of England in which his life was spent.

He was born in Bridgwater in 1813, received a plain education in Friends' Schools, and became an assistant in his father's business at the age of fifteen. In a little sketch of his early life, written a few years ago, he notes the manner in which children were formerly brought up ; that they received less sympathy from their elders than they do in the present day, and but little religious instruction and oversight. At the same time the Meeting he was brought up to attend was generally silent. Yet he remarks on the way in which he was preserved from temptations after leaving school, and how he had found it true that " the Lord is with you while ye be with

Him, and if ye seek Him, He will be found of you." Amongst outward influences, he mentions with gratitude that of an uncle who was very kind to him, and used to take him out walks in the country. This uncle was a good botanist, and his nephew says, "I feel indebted to him for having excited my love for nature, or rather directed my thoughts to consider the works of the finger of God." The taste thus implanted continued through life. His friends will remember especially his love of flowers—how he would bring in from his rambles a bunch of sweet woodruff or wild forget-me-nots, and put them in their hands with something of intense delight.

Francis J. Thompson was a young man when he entered on his work for the temperance cause. The story has been told elsewhere of his being one of the first to sign the pledge at a meeting held at Bridgwater in 1836, and of how when another meeting was attempted a week later, the forms of the Friends' Meeting House were broken in the wrath of the opponents. This incident was not one that would discourage Francis Thompson in the work. He was straightforward and single-minded, and very independent. When he saw his way to any measure he would go right on, and nothing would turn him

back. His advocacy of total abstinence was warm and consistent for a period of sixty years, and it formed for a long time, next to business engagements, his chief work.

At the age of twenty-three he was united in marriage with Rebecca Stephens of Bridport. She was well fitted to be his companion and counsellor, to make his home happy, and to uphold him in every good work. They had a large family, and his children recall his tenderness and comradeship when they were young, his sympathy with their pleasures, and even with their childish dislike of the tedium of lessons under a somewhat unsympathetic teacher. He was young with his children, especially during some happy years when, for the sake of his wife's health, they resided in a rural home.

His religious life appears to have advanced steadily, and as it were step by step. Looking back on the past in the paper already quoted, he says :—"I thank God, not only that I did not despise the riches of His goodness and forbearance and long-suffering, but that He has led me to repentance, and made me (O may I say), "Wise unto salvation through faith in Christ Jesus." There were many indications of the bent of his mind, and of his desire to serve God,

although it was not till later on that, to use the words of a well-known writer, "the life of religion rose in strength and clearness in the character, and manifested itself by indubitable proofs." His spiritual life seemed to be much deepened during an illness in middle life, and it was soon after this that he began to take vocal part in meetings for worship, much to the comfort and help of his own Meeting. His ministry had from first to last the same characteristics—earnestness and reality ; not fluency of utterance, but considerable freshness in the mode of expression. It is curious to read in a sketch of him as a politician, a description of his speeches, which might with little alteration be applied to his addresses in the ministry. Of these also it may be said that "they were simple, earnest, dignified utterances," which carried weight because they were "the out-spoken convictions of a righteous man." The depth of his religious feelings, his reverence and trust were evidenced in his often touching prayers, both in meeting and when surrounded by his family circle.

From the period of his life just mentioned, Francis Thompson always felt that the advancement of the Kingdom of Christ was the cause dearest to his heart. But he had his own ideas

as to modes of working, and did not readily unite with associations that were elaborately organized, even shrinking from arrangements which are generally found necessary for combined action in any good work. Accordingly, though consistently and by conviction a Friend, he never entered heartily into the work of the Society as such. For years his face was familiar at his own Quarterly Meetings, but he did not like the usual careful and exact methods and routine. The same feeling showed itself in relation to other religious organizations; he preferred aiding those who were working on their own lines with individual earnestness. When the late Lord Cavan and Lord Radstock were holding revival services in the West of England, Francis Thompson was deeply interested, and helped to the utmost of his power. The Meeting House at Bridgwater was brought into requisition, and a weekly prayer meeting, then established there for any who liked to attend it, continued to be held for many years. The missions of Dr. Bædeker, whose name will be familiar to some, attracted his sympathy and support, and he also enjoyed his personal friendship. There were more private efforts, visits to one of the common lodging-houses in the town, and probably much

besides which was very little known. As regards the cause of temperance and that of social purity, which was also very dear to his heart, he did not find it difficult to unite with the organizations employed, and the work brought him into friendly communication with persons of widely different views.

Francis Thompson was one who, although supremely interested in religious objects, was at the same time alive to everything that could benefit humanity, especially in his native town. His hand and influence, as well as his material help, were felt in many things—in municipal matters, in the establishment of a Free Library, the formation of the School Board, and other improvements in which Bridgwater has not been behind the times. He was Mayor of the town in 1883, when he gave the usual banquet without any alcoholic beverages; and when, during his term of office, the licensing day was approaching, he issued a circular to the magistrates, declining to share the responsibility of granting or renewing any licenses whatever. He was afterwards made an Alderman, and later a representative on the County Council; and in all these capacities he served his fellow-townsmen to the utmost of his power. “The more faith I have the happier I

am, and the stronger I feel," were words spoken by him at a meeting in Bristol the year before his mayoralty ; and it was this faith working by love which prompted what he did, and also enabled him to subdue the faults of a temperament not naturally serene.

The golden wedding of Francis and Rebecca Thompson was celebrated at their home, Hamp Green, near Bridgwater, in the summer of 1886. They had lost three children, one in infancy and a son and a daughter, both married, who had died some years before. But there were nine surviving, and of these all but one who was in India were able to gather on the happy occasion, a number of grandchildren being also present. It was a day of real rejoicing, and both parents were able to enter into it with thankful hearts. They were gratified by receiving a poem written for the occasion, concluding with these lines :—

“And scarce can we believe what still we know,
That bridal morn was fifty years ago.
Time hath but lightly touched her hair and brow,
And left his form erect, his step elastic now.

“Blest in each other, in their children blest,
O happy pair, whose love so true and tried
Is dearer yet in *His*: the bidden Guest
Whose presence cheers them more than all beside.
He fills their cup with gladness to the brim,
For they are one for evermore in Him.”

There were a few more years of comparatively active service, and then Francis Thompson's health began to fail, and after repeated attacks of illness it became evident that there was some loss of mental power. His beloved wife continued as ever bright in mind and spirit, but she had long been delicate, and was taken from him, after a short illness, on her seventy-ninth birthday, in the winter of 1893. He survived her three years, in a state of bodily and mental weakness, tenderly cared for by children and friends, and showing from time to time glimpses of the faith and love which had long been his. After a few days of increased feebleness he died on the 30th of Twelfth month, 1896. There was a large gathering at the funeral, including the Mayor and Corporation, companies of the Rechabite Society and other temperance associations, and a number of near and distant relatives and friends.

LETITIA THOMPSON, 87 25 1mo. 1897.

Bournemouth. Widow of Samuel Thompson.

MARY MAW THOMPSON, 84 13 7mo. 1897.

Gainsborough. Widow of Richard Thompson.

PHILIP THOMPSON, 48 11 3mo. 1897-

Ootacamund, South India.

ELIZA VENTRESS, 64 27 1mo. 1897.

Drighlington. Wife of Benjamin Ventress.

JANE WALKER, 72 5 4mo., 1897.

Eccles. A Minister. Widow of Jonathan Walker.

MARY ANN WALKER, 32 22 9mo. 1897.

Kendal.

ISAAC GRAY WALLIS, 74 20 2mo. 1897.

Wakefield. An Elder.

Many in Pontefract Monthly Meeting and Yorkshire Quarterly Meeting will miss from their gatherings the cheerful greeting and genial presence of Isaac Gray Wallis. For more than fifty years he had been a diligent and thoughtful attender, and his warm interest in all matters concerning the welfare of the Society, and his kindly love to its members, only ceased with his death.

He was born at Rothwell (pronounced Roel) Lodge, near Kettering, one of a family of ten children. It was not a home of affluence, but the sturdy characters of his father and mother, Robert and Maria Wallis, left their mark upon all their children. It has often been our pleasure to hear I. G. Wallis speak of their struggles in life, and their firm adherence to principle. He truly "honoured his father and mother."

Isaac Gray Wallis first came into Yorkshire in going to Ackworth School. It was in the winter, and it seems to us rather hard for a boy thus to leave his home and parents, to ride outside the coach in the cold, to stay the night with strangers at Wakefield, and then go on to the "Boot and Shoe" at Ackworth Moor Top in the morning.

From Ackworth School he went apprentice to Francis Spence, at Dewsbury. In 1844, he commenced business as a hosier in Cross Square, at Wakefield. In old prints of this part of the city we see the name over the shop front "I. G. Wallis," and until the end of Second month, 1897, when he died, no change had taken place in either principal or management. Around this shop and his home at Newton Lodge cluster the associations of his life. To the shop there would often come some fellow townsman for advice or help. Many a well-known Friend has been welcomed there as he came on errands for the cause of Truth.

One of the notable features at the shop was the Monthly Meeting dinner in the cellar kitchen. Newton Lodge was too far away for Friends to go there who were returning home the same day, and there was not another room on the business premises large enough, so that all who would

come—high and low, rich and poor—found their way with a cordial welcome, and many a time with a hearty laugh, into “the cellar kitchen at the shop.” It is pleasant to recall these occasions. Here it was that our Friend’s character shone out, not only in ready wit, but in strong common sense, and always in good humour. In remembering this constant brightness of spirit, it is instructive to believe that it was the outcome of genuine religious feeling.

Though well known to almost everyone in his own city, he did not aspire to public office. He was, however, for some years a Guardian of the poor, and for nine years a member of and chairman of the Outwood School Board.

His interest in Ackworth School never abated. For many years he was a member of its committee, and was so at the time of his death.

To those who knew him, his memory will always be associated with the cause of temperance. He became an abstainer at the age of fourteen, and through all his life never ceased to advocate total abstinence on all suitable occasions. He was always a popular speaker on the subject, both in the city and in neighbouring towns and villages.

But to know him best and at his best was to know him at home. Gentleness and love went with him round his homestead, amongst his poultry and amongst his cattle. Never was he so happy as when, with his wife beside him, he was at work in the garden. All children loved him because he loved them. "Well, joy!" was the usual opening in his intercourse with the little ones, and it was rarely that the little flower did not expand its petals to the sunshine in his face.

His life, as he lived it, is his record. Occasionally he spoke in meetings for worship, and we believe it was always with acceptance by his friends.

Until within a year of his death, he was an active, fresh-looking man; but during the last year he suffered from pernicious anæmia, under which he gradually wasted away. Through all this time of waning strength no murmur or complaint escaped him. There was no irritability. He bore his weakness with resignation, and until he became unconscious, he retained that cheerfulness which had been so marked a characteristic of his life. And when at last the end came, he passed away quietly and painlessly

"To where beyond these voices there is peace."

MARRIAGE WALLIS, 77 1 6mo. 1897.
Brighton. A Minister.

When Marriage Wallis was twenty years old he wrote in his journal, "Heavenly Father, grant me I pray Thee no longer to halt between two opinions, but to fully and in earnest give myself up to serve Thee." He was then weighted with responsibilities beyond his years, and in a position requiring not only keen business energy, but much of heavenly wisdom to keep himself in his surroundings. Long and arduous hours left little time for self-cultivation, yet this was crowded in. There is a careful finish about the work even of this early period, which shows that self-reverence, self-knowledge, self-control were already watchwords with him, and that beyond this he realized the dignity of consecration as expressed in the words of his favourite poet :—

"All is if I have grace to use it so
As ever in my great Taskmaster's eye."

In after life he often spoke of the controlling influences of the memory of a much loved mother, and of the wise, bright interest which his father took in the varied hopes and experiences of his family of eight sons. Another stimulating and formative influence was his close companionship with his "dear old master and

loved and esteemed relative, Isaac Bass." "Prompt and vigorous in action he seemed to impart to me a portion of his own spirit," is his testimony to the power this interesting and remarkable character exercised on his own.

A little later responsibilities thickened around him. These were nobly shared, now as always, by his beloved wife, Hannah Thistlethwaite of Sunderland, to whom he was united in 1848. His own business cares, and still more those of others dear to him, were almost overwhelming at times, tasking his strength at last to the point of severe physical illness. "My prayer is," he writes, "that I may be enabled to fulfil my duties in business in the world without being swallowed up by it. Oh for the state of being *in* the world without being *of* the world. My many cares do grievously absorb my mind, and I believe that nothing will avail to help me herein but constant prayer.

It appears likely that during this illness, which proved one of intense suffering, and demanded long seasons of enforced rest, the thought of service for others came more definitely before him. Opportunities came one by one as strength returned, and were as simply and promptly accepted. His humility and selfless-

ness took the form of accepting services and responsibilities when they were put upon him, without shrinking from what it might involve to himself. Strength came with the burden. As a little lad his parents had placed the younger brothers under his charge, as he drove them to and from school in the town of Chelmsford. The confidence was not misplaced ; and the conscientious child, to whom the father refers in his journal with almost a tender reverence, grew up to be a man in whom it seemed a natural thing that other men and women, and little children too should implicitly trust. The little private office and his own room at home, were places to which it seemed that every form of sorrow could find its way for counsel and relief. Young men came with their confessions of sudden difficulty ; old men brought their hopeless story of broken down fortunes. His clear, perceptive mind rapidly summed up his visitor. No one stepped more decidedly upon hypocrisy, or had a sounder contempt for the "pride" that preferred secret beggary to hard work. But his kindly sympathy acted like a tonic on the depressed and lonely ones, and many a word of sound manly advice and cheery encouragement sent the applicant the richer on his way. He was singularly apt in

saying exactly the right word at the right time. "In one of the darkest days of my life," writes one, "I went to Mr. Wallis for counsel and comfort; and the sympathy I met with, the kindly grasp of the hand and inspiriting 'Be of good cheer,' with which the interview terminated, will never be forgotten. Often since then the words have come echoing across the dark waters' and the influence of that 'Be of good cheer,' has again and again restored the failing powers of hope." "I shall never forget," said a lady to the writer, "going to him with an overwhelming anxiety. He listened to all, and then gently said: 'All I can say to you is this:—Peace, be still.' It was all that was needed, not only for that day, but for many other times of difficulty beside: the word of peace in a storm."

He was a more or less active citizen of the town of Brighton for sixty-three years, and probably there was no one who during the greater part of that time had more influence in it, though he never sought it in a public capacity. But a constant and wide-reaching stream of activity flowed from his little business sanctum. Movements social, political, and religious, had their beginnings there. His predecessor, Isaac Bass, had established precedents which stood in

political life for freedom, reform and absolute religious equality. These traditions were faithfully adhered to, with perhaps less originality of method than in the olden time, but with equal pertinacity and high aim ; and probably Brighton never stood higher politically, than when the little coterie of clear-thinking, high-principled men, of which M. Wallis formed a leading member, was the influential power of the town. Temperance, it is needless to say, was a branch of social duty he felt keenly and personally. Some of the most interesting passages of his life might be taken in connection with the histories of those he was able to help, which those who heard them graphically described by his own lips can never forget. He did not confine his interest to the drunkard in the street. He was faithful to men and women in his own standing. Medical men, friends in distress, would come to him for help in cases of secret, but no less terrible temptation. Here the sympathy, tact and common sense that distinguished him had special play, though probably the spiritual forces of faith and prayer were the actual conquering power. Nor was it an unusual thing for a strong bond of intense reverence and love to arise out of work in this direction. "Ink is too dark," writes one

of these restored ones, a man of some position and ability, whose rescue twice accomplished from a drunkard's grave, is a story of remarkable interest,—“ Ink is too dark to be used in writing of the beloved one ; pure and shining gold are but feeble tokens of such a life.”

But undoubtedly the subjects he made most his own were the School Board and the Young Men's Christian Association. In the former he arduously worked, chiefly in the position as vice-chairman and chairman, for thirteen years, closely associated in this work, as in many others, with his friend and partner Daniel Hack. This work, and his position in later years as a magistrate, brought him into close and sympathetic interest with the poor of the town, to whom he was always a true friend ; as also with the police, whom as a body he did his best to raise and help, combining with another to provide them with an Institute.

With no interest however is he more closely identified than with that of the Y.M.C.A. The large number of young men at Brighton, most of them cut off from all home associations and exposed to many temptations, appealed to him. He saw the value of the organization of the Y.M.C.A. as a means of reaching and holding

them, and in the face of many discouragements, after years of quiet work, succeeded, in conjunction with others, in providing Brighton with a very fine Institute which has become a centre of great and far-reaching usefulness to the young men of that town, as well as to many who visit it from other places. As President he threw into this work not only time and money, but some of the best energies of his life. Its interests were his, and no joy was greater than when there were definite results in the changed lives and characters of the members. Many touching letters, both during his life-time and since he has been taken from their head, attest the power he was among them. Broad in sympathy and generous in spirit, the reality of his genial, joyous Christianity was a gospel to be read of all men.

Probably his first concern for those outside our borders was for his own workmen, for whom for many years he held a meeting every week, fresh, real, and invigorating, which had a distinct work. There was always a spirit of true comradeship between master and men, and their earthly as well as spiritual well-being lay near his heart.

When, in the year 1870, M. Wallis was

acknowledged a Minister, the Meeting at Brighton largely consisted of birthright members. Gradually however, owing to Adult School work, the tract districts, and other agencies, a considerable influx of new member and attenders were added to the congregation. With eager solicitude he accepted this new responsibility, entering warmly into all plans for the careful shepherding of the flock. His genial sympathy and kindness went out to any and all who came, and, combined with wise oversight and fatherliness, wrought a strong bond around the whole congregation. The remarkable power was his of making everyone conscious of his kindly interest and welcome.

He was a thorough "Friend," and gave some of his best energies to the affairs of the church, taking living interest in meetings for discipline and all work arising from them, including the Yearly Meeting.

"His ministry was singularly fresh and invigorating. No man was his copy. Scriptural exposition he enjoyed. There was an originality that won, while there was a readiness to learn from all. As years ran on there was a maturity of sympathy and of large heartedness in his gospel addresses that made it evident to those

who listened to him that he drank from the original source of all true inspiration, the well-spring of life in Christ Jesus.”—(From “The Friend.”)

But in his ministry the power lay behind the words—in the character. In his journals there is no prayer so often raised as for purity of heart and singleness of aim. Herein lay the secret which made his strength “as the strength of ten.” “Quiet and self-contained,” says one who knew him, “the secret of this holy calm was surely to be found in the expressed intensity of the power imparted by purity of heart.” The object of his life seemed to be to maintain the unity of the spirit in the bond of peace. This is an extremely difficult plane of life on which to move; but if any one reached it and lived upon it he did. When in full vigour his offices as peacemaker were in constant request.

In the many letters, amounting to several hundreds, since his death, nothing is more striking than the frequent remark: “He was my best friend”; showing the quality of heart that could make one man stand first with so many about him, the more remarkable when we consider this love was won without effort, and simply in

response to little acts of kindness and thoughtfulness it was his nature to give.

But joy is the light that reaches farthest out to sea ; and his bright, healthy temperament, which never harboured bitterness, but ever thought the best of all, had a singularly attractive power. "Life is too short to take offence," was one of his sayings. He had a ready eye for the many-sidedness of life, in the best sense warmed both hands at its fires, enjoyed and loved the beauty around him, and as life narrowed with increasing infirmity, and the outer world retired, he stepped back with a sweet patience into the rich kingdom of his own mind, and within the walls of his own home and the garden which he dearly loved, found and rejoiced in no less real sources of happiness—his flowers, his books, and the pretty interests of his little grandchildren.

The shadow of his life fell, when, with but a few days' warning, his beloved wife, the true companion of his life, was taken from him. This overwhelming blow did not strike him to the earth, though rapidly increasing physical weakness had made him increasingly dependent upon her.

His buoyant hope and faith raised him above the present sorrow to the future beyond. "Many

times to-day," he writes on the anniversary of his loss, "has her beloved form been before my mind's eye; but a voice whispers, 'She is not here'; and then the humble faith comfortably whispers too, 'She is with her Saviour in heaven.' Lord, prepare me to rejoin her there when my time shall come."

More than three years of waiting followed, years of suffering and limitation, borne with patience and fortitude. In this time nothing afforded him greater delight than the reading of John Bunyan's works, especially the "Pilgrim's Progress." In spite of increased mental weakness his chief refuge was prayer; and his tender thought for others was often touchingly present. On the 1st of Sixth month, 1897, with his children around him, the call came, and in great calm he stepped down through the river and entered in at the beautiful Gate of the City.

JOSEPH WALLS, 40 27 4mo. 1897.

Waverton, Liverpool.

LYDIA J. WALTER 50 23 4mo. 1897.

Tring. Wife of John Walter.

ROBERT WARNER, 81 17 12mo. 1896.

Chelmsford.

HANNAH E. WATSON, 78 10 4mo. 1897.

Leeds.

- JOHN A. WATSON, 79 29 6mo. 1897.
Kings Cross Road, London.
- MARY ANN WATSON, 67 11 5mo. 1897.
Dunwood, Stoke-on-Trent. Wife of John W. Watson.
- ELIZA F. WATTS, 27 9 5mo. 1897.
Higher Broughton. Daughter of Joseph and Hannah Watts.
- WILLIAM WEBLEY, 81 27 10mo. 1896.
Hambrook, Gloucester.
- THOMAS WEDMORE, 88 5 2mo. 1897.
Druids' Stoke, near Bristol.
- MARIAN I. WEDMORE, 39 25 11mo. 1896.
Druids' Stoke. Daughter of Thomas Wedmore.

It was on the 18th of Third month, 1857, that Isabelle Wedmore was born at Stoke Hill Cottage, Stoke Bishop, Bristol. Her lameness as a child, and several painful operations on her foot, made her life different, in some respects, from that of other young children, and she early began to write stories, and to find in the world of imagination the pleasures that were denied her in the world of sense. Perhaps it was her childish experience of pain which taught her that patience and composure under it so memorable throughout her life, and especially in her last short, distressing illness.

From a bright, intelligent, sweet-tempered child, she grew into a high-minded girl, gentle and dreamy for the most part, but waking, ever and again, to sudden acts of unselfish helpfulness. In her school days she was never satisfied without getting to the bottom of everything. "You *will* know all about it," her music-master would say, in response to her many questions; and the other teachers said the same. She was particularly interested at that time in anything mathematical or scientific, but was conscientious and painstaking in everything, carefully thinking out what she had to do. The earnestness of purpose and deep thoughtfulness that characterised her at school were no less striking in her later life, and were brought to bear upon the smallest details. Such was her consciousness of the importance of details, that to her there were no such things: all were linked to and part of a great whole, and involved principles. This perception of principle, which was shown more lately and most strongly with regard to conduct and all that concerned the moral and spiritual life, also marked, as her youngest sister remembers, her early study of science, physical and moral. She would know facts in Botany, Physiology, or Political Economy, not as facts,

but as expressions of an underlying law or tendency, so that all she touched, whether it was the intellectual study of earlier days, or later, the conscious development of the spiritual life, was marked by the same characteristic.

As a subject for reading, Italy was the one that lasted longest. It began with reading Mazzini, and with her own ideas of what a State should be ; then she went back to Savonarola, in whom as a man and a philosopher she was intensely interested. She took a great interest in the "Makers of Modern Italy," both in the little book of that name, and in Italian politics. Her reading of latter years had been more on the study of the Bible, as Westcott's "Introduction to the study of the Gospels"; and on Christian evidences, as Tylor's "Witnesses for Christ," which she was reading at the time of her death.

Many felt that the strongest impression she made on them was that of her intense desire to do right, and her equally strong craving that those whom she loved should care above all things to do right. When she prayed aloud it was almost always that she might be made to know the will of God and to do it. Her conception of prayer was almost worthy of

a Marcus Aurelius or a Liddon. We quote her own words :—

“To pray puts the spirit under her native skies, where she can draw sweet breath and bathe the eyes with that light which drenches all the air, and look up, and behold! no pause, no hindrance to the everlasting deeps, answering for ever in blue to her limitless regard.”

Her concern for others, as we have said, was very real and great, and it was one of her most earnest longings to make use of some of the things she had learned, for their benefit. This longing for a sphere of work was never fully satisfied, and her soul was always in quest of the happiness of definite and concentrated service. But the unconscious service of her influence was a fact of daily life. Hardly any could come into contact with her at her best, and not be the gainer by it; and to sympathetic minds she was a revelation of the pure in heart, who even now on earth are seeing God.

A Quaker in every-day life, she believed that if she looked for and waited upon the Inner Light, it would show the way to be followed every hour; and, acting on this belief, she not only did what she felt she should do, but also she refrained from doing a thing unless she felt led

to it. That she sometimes mistook her own fancies for a Divine leading, and failed to "try the spirits" before she followed them, was perhaps inevitable to an impulsive temperament; but her great uprightness and sense of duty kept her on the whole in the paths of wisdom.

More than once she spoke in Meeting, and nearly always made a point of keeping silence as she went to it. Her appreciation of silence is brought out in a "Thought on Quaker Society":—

"One of the things I so much appreciate in Quaker society, is that in an ordinary call silence can come not only not amiss (to be driven out at any cost), but as a welcome form of grace, out of which may spring a touch of thought totally impossible to people who don't know the vitality of silence."

It was thought rather striking, at the Yearly Meeting of 1896, that one comparatively young, as she was, should have had the courage to ask for a time of united prayer when a Friend had a concern to go and speak in the Men's Meeting. This Friend was much touched by her request, and said it was a great strength to her in that hour of need.

Isabelle Wedmore was a comforter and friend to many. "I can feel what her loss is to

those she belonged to," said one in the humble walks of life, "if to me it is so sad." She was cordial in her manner to strangers, and quite ready to be friendly ; but only her chosen friends knew all her responsiveness, her clinging dependence, her tender gravity. She had a "glowing smile," and a "gentle enthusiasm which showed itself more in her eyes than in her words." Her sense of humour was keen, her laugh most infectious, and her enjoyment of games and her excitement over them carried everyone away with it.

It seems almost impossible to write an account of Isabelle and to say nothing of her sister Mary, who died in Sixth month, 1895. In this place it may be of interest to mention that for the last two years of her life Mary had reported the Women's Yearly Meeting for the "British Friend" with that thoroughness and grasp of her subject which characterised all she undertook; and her brother Frederick Wedmore says, "It is fitting to declare how much her clear intelligence, calm sweetness, and serviceable wisdom in the affairs of life were the needed corrective, or, if we prefer it, the helpful complement of the characteristics that were especially Isabelle's."

On the 5th of Second month, 1897, their father, Thomas Wedmore, died, in his eighty-ninth year.

Isabelle died at Druids' Stoke on the 25th, of Eleventh month, 1896 ; and when she was laid by her mother and sister in the little graveyard at Laurence Weston, there were many to whom the world was left emptier than before. But there are thoughts of comfort for those who still feel her influence amongst them now that she has entered the fuller life—thoughts which find utterance in the writings of several of her friends. “There she is with her soaring spirit, which was nearly always in an intense state of aspiration towards the Divine and the beautiful, there she is with the earthly instrument, the brain and the body, just thrown off and leaving her free.” Another friend writes, “She was here a most spiritual creature, occupied wholly with the breath that blows from the mysteries of Life and Love fanned into a flame under its inspiration. That is why I call her spiritual rather than religious ; she did not rest, she aspired and sought and glowed and scarcely knew whither the winds of God carried her.” The same friend has written these lines “In Memoriam ” :—

"Isa, thou wert to me
 As a sea-bird wheeling athwart the sea.
 I watched thee passing by
 Ocean, and ocean-sky,
 And all thy play was with Infinity.
 Now thou art gone,
 Thou art to me
 As a fair halcyon ;
 Life's rocking sea
 Smooths itself out for thee to rest upon."

ISABELLA WEIR, 16 26 1mo. 1897.

Newry. Daughter of the late James Weir.

ANNA R. WHITING, 68 6 3mo. 1897.

Headingley. A Minister. Wife of John Whiting.

Anna Rebecca Whiting was born in Bristol on the 18th of Fourth month, 1829. She was the daughter of James and Mary Gilpin, her mother being a sister of the late Joseph Sturge. She was a member of a family of fifteen, thirteen of whom grew up to maturity. Her mother died when she was thirteen years old, whilst she was at school at Sidcot, where her lively spirits and bright temperament made her a general favourite. Whilst engaged in First-day School work at Peckham she met with John Whiting, to whom

she was married in 1850, and at once took charge of the business house at Leeds.

Though she was unable to speak of any definite time of conversion, she thus records the Divine dealings with her :—" Though a most troublesome girl and a cause of grief to my mistress and teachers, I had some precious visitings ; this was more particularly the case at meetings. When listening to the ministry of dear Mary Tanner, I was brought to feel that if I only yielded to the pointings of duty, the constraining influence of a Heavenly Father's love, I should also have to resign myself to the same important service."

It was on Fourth month 1st, 1855, when nearly twenty-six years of age, that she first said a few words in the ministry at a meeting for discipline, and was wonderfully strengthened to do it. She felt discouraged afterwards at no sensible advance in her religious experience resulting from it. She hoped it would have been far otherwise, and added, " Perhaps it is intended to teach me entire dependence on my Saviour. Grant me patience, oh my God."

In 1863, after the death of a young sister-in-law, she says :—" So solemnly was I impressed with the uncertainty of life and the touching

scene of this young and interesting girl laid in a state of unconsciousness, and if the work of her soul's salvation had not been attended to in the time of health there would have been no opportunity, that I felt as if commissioned with a message from that bed of death to our dear younger Friends, that they might be led earnestly to consider their latter end. In pursuance of this view, I drew up a short account of our dear sister, together with that of one of her dearest friends who had died rather suddenly some three weeks before. Friends most kindly made way for me to hold a few meetings, which I trust will not have been in vain. I felt that in my utter weakness, and in much fear and trembling, God helped me to deliver the message committed to me : to Him be all the glory. Meetings have been held at Leeds, Sheffield, Bradford, Huddersfield, Halifax, and Ackworth, at all of which dear Friends were enabled to help me and share the concern with me. In the retrospect of this little service peaceful are my feelings, and I can add my testimony to the truth that the Lord is indeed no hard Master, but that even to the very feeblest of His followers He is pleased to make hard things easy and crooked things straight, and to be a very present helper in every time of need.

A deep sense of her own unworthiness led to searchings of heart as to whether her Lord had entrusted to her the responsible service of the ministry of the Word. In this time of spiritual conflict entries in her journal speak gratefully of the help she derived from the loving sympathy and counsel of Benjamin Seeböhm. She was recorded a Minister in 1870, and though at the time she felt deeply impressed with the solemn responsibility thus laid upon her, she was enabled calmly to leave the decision of her friends in God's hands. She felt it would be wrong to fear that the earnest prayer of so many of the Lord's children would be disregarded.

Shortly after this she was taken ill with a very serious attack of typhoid fever, accompanied with ten days of unconsciousness. On her recovery she writes :—"My warm welcome back to life has been very humiliating ; I am now deeply feeling the responsibility of a spared life. Oh that it may be spent in the Lord's service !"

There are many who can remember her first address in meeting after this illness, from the words, "When I see the blood I will pass over you." In the course of it she dwelt on her experiences in the Border Land from which she

had been recalled, and on her sense of the preciousness of the atoning blood.

She was warmly interested in all the work of the Society of Friends, and for thirty years, with only one omission, attended the Yearly Meeting.

After being for eleven years at or near the table of the Women's Yearly Meeting, she expected to be released from office, and had herself offered prayer for wisdom, and that the mind of some dear Friend might be prepared to fill the office of Clerk, when she was much surprised at hearing her own name proposed, and supported to such an extent that she felt this must be in accordance with the Divine will. But "Oh!" she writes, "I felt so humbled and crushed as if I should like to get out of sight of everyone; the feeling was almost overwhelming. I thought of the dear devoted women who had filled that position, and queried if it were possible that I could follow them. I felt greatly troubled; but He who said to the angry billows, 'Peace be still,' did not desert me in the time of need. With great sweetness the words were brought to my remembrance, 'In quietness and confidence shall be your strength'; and through the whole Yearly Meeting I proved their truth. The con-

stant breathing of my soul was 'Lord, help me,' and He always did."

A. R. Whiting gave unstinted personal service in ministering to the sick and dying, in days when trained nurses were not obtainable ; and she rarely paid such visits without taking flowers in her hand to cheer the patients and brighten the sick room. The work above all others that lay near to her heart was the supervision of the Headingley Orphan Homes, which developed, under her hands, from a company of eight children in a hired house in 1865, to seventy-six, in four permanent homes. The last was opened, as were the rest, free of debt, in 1885, when she says, "What a joy to have another home for the children. I shall never be thankful enough to God for permitting me to labour in this field of service, gathering in the children, and I trust training them for Him. We have had abundant blessing in the work, with very few discouragements ; all glory to His name."

Many other forms of active service occupied her ; among these were the Workhouse and Infirmary visitation, which she continued for twenty-nine years ; mothers' meetings ; superintendence of Bible women ; and rescue work.

The temperance cause always found in her an earnest advocate. She invariably carried in her purse two or three pieces of blue ribbon ready for bestowal when occasion offered. In 1887 she was allowed to read an address from the Women's Christian Temperance Union to the Congregational Union, then holding its meetings in Leeds. She says :—" I shrank from it very much, when the subject of an address was first mentioned. I rebelled against it, thinking I might have to present it ; and when it was prepared I wrote such a letter with it as to make it most easy to refuse a deputation. But a note came from Dr. H. saying we might come and also be allowed to speak. Oh, what searching of heart, what earnest prayer ! There was little sleep that night, and truly we went in fear and trembling ; but after united prayer the fear seemed taken away. Never shall I forget the solemn feeling of standing before about a thousand ministers and delegates. I thought of their immense influence in the cause for which I pleaded. I seemed to realize as I stood before them the misery and degradation brought about by drink, the wretched drunkards, the poor little children, etc., and then how these men might help in the cause. I pleaded with them in a few simple words, but

words, I reverently believe, accompanied by the power of the Holy Ghost, which went home to the heart in a wonderful manner. There were few dry eyes. It was the Lord's doing and marvellous in our eyes ; to Him be all the glory. Numerous were the testimonies given to the impressive effect upon the meeting. Surely it will do good, for our God did answer prayer."

Anna R. Whiting was often asked to use her gift in the ministry in connection with other denominations. Of one of these occasions she writes in 1892 :—"I was asked to speak in Belgrave Chapel at a meeting for men. I felt it a solemn responsibility—between six and seven hundred men present. The Lord's presence was with me and He gave His help in delivering the message. As I was walking away a gentleman joined me and said the message had gone home to him. He spoke with tears and also with joy as he told me he had decided for Christ. Oh ! it was so good of God to let me have this encouragement. I very seldom see any fruit of my ministry, and my heart was just filled with gratitude. I kept on saying, "Praise the Lord," to think He should use such a poor, weak instrument in the salvation of a soul ! I think I never felt such true joy."

Perhaps the great charm of her life and that which endeared her to all who knew her, was the practical Christianity, the warm-hearted kindness that pervaded her character. Wherever she met with the helpless, the fallen or the suffering, she was ready with eager willingness to render assistance and extend loving sympathy. One part of her every day work is well described in the simple lines :—

“ If a smile we may renew,
As our journey we pursue,
Oh ! the good we all may do
As the days are going by.”

She would often triumphantly say, “ I made her smile before I left her.”

In 1890 A. R. Whiting's family removed to a new house at Cliff-side. In reference to this she writes :—“ We are so very grateful that such a house has been provided for us ; it is so far beyond our utmost expectations ; we do desire to make it a happy sojourning place for many of God's dear children, and that it may be used for His glory.” That this desire has been fulfilled not a few can testify ; and many a helpful gathering has been held there, both for prayer and conference.

For the last two or three years she was conscious of somewhat failing powers, though

others noticed little abatement of her cheerful activity.

On the First-day, the 28th of Second month, she spoke with much solemnity in the morning meeting for worship, from the words, "Behold a greater than Solomon is here." She gave a warm motherly welcome to two young women engaged in business, whom she had taken pains to invite to spend the day at Cliff-side, and she was again down at the evening meeting. On Second-day morning she presided as usual at the committee meeting of the Women's Christian Temperance Union, held in her drawing-room, and took part in the arrangements for the meetings to be held, at which she was to preside. She went at noon to address a meeting of the Young Women Students' Inter-collegiate Christian Union, and in the evening had a sudden desire to join the happy gathering of the women's class at Burley Road, and to see her daughter-in-law preside; so she went down alone; and it was remarked how "bonny" and happy she was looking.

She had eagerly looked forward to a few days in London, during the sittings of the Friends' Foreign Mission Committee, which her husband, her daughter and her son-in-law were

to attend, and had, as she said, "a delightful programme" before her. She joined the Friends in the Meeting for Sufferings room previous to the Missionary Prayer Meeting, where her loving greetings were welcomed by many. Meeting over, she accompanied W.H. to Westfield College, to visit her grand-daughter and niece, spending an hour in their rooms, having cocoa with them and visiting their friends, delighting them with her bright, sympathetic interest.

While dressing the next morning she felt a dull pain in her chest and back. The doctor's diagnosis was neuralgia of the heart. The pain became so severe that it was with difficulty that she got to bed. During the morning she referred to the possibility of her not returning to Leeds, and spoke lovingly of her grandchildren, especially remembering the youngest, "dear little Johnnie." She told the doctor that she wanted to get well: "You know I have seventy children to look after."

In the evening she found pleasure in listening to the singing of a few hymns, and she spoke of and repeated some lines of a piece of poetry she was fond of, commencing with

"Rock of Ages, cleft for me,
Carelessly the maiden sang."

When morning came, she listened to the 111th Psalm, and added "Amen" to a prayer for strength and comfort for the day. About an hour after this came a sudden access of pain, and in a few moments, before her husband could reach the bedside, her spirit had fled.

"The music of her life is nowise stilled,
But blended so with song around the throne
of God,
That our poor ears no longer hear it."

JAMES WILLIAMS,	64	21	10mo.	1896..
<i>Howth, Dublin.</i>				
THOMAS WILLIAMS,	69	6	7mo.	1896.
<i>The Pales.</i>				
ELIZABETH WILLIS,	61	2	2mo.	1897.
<i>Carperby.</i>				
MARY WILSON,	68	15	5mo.	1897..
<i>Allendale.</i>				
THOMAS WILSON,	64	26	1mo.	1897..
<i>Darlington.</i>				
SARAH WITHY,	86	13	2mo.	1897..
<i>West Hartlepool.</i>	Widow of Edward Withy.			
JOHN WOOD,	74	15	12mo.	1896.
<i>Newhouse, Highflatts.</i>	An Elder.			
ELIZABETH WOOD,	75	4	2mo.	1897..
<i>Newhouse.</i>	An Elder. Widow of John Wood.			

GEORGE HERBERT WOOD,	18	26	3mo.	1897.
<i>Sheffield.</i> Son of the late John and of Catherine Wood.				
JOSHUA S. WOOD,	62	1	5mo.	1897.
<i>Sibford Ferris.</i>				
SOPHIA WOOD,	67	9	5mo.	1897.
<i>Chelmsford.</i>				
ELIZABETH WOODHEAD,	58	5	12mo.	1895.
<i>Manchester.</i>				
WALTER S. WOODHOUSE,	17	12	12mo.	1896.
<i>Limerick.</i> Son of W. J. and Annie Woodhouse.				
HENRY WORMALL,	75	1	2mo.	1897.
<i>Ilfracombe.</i>				
LUCY WORMALL,	75	22	1mo.	1897.
<i>Ilfracombe.</i> Wife of Henry Wormall.				
SAMUEL WRIGHT,	76	11	10mo.	1896.
<i>Cork.</i> An Elder.				

Infants whose names are not inserted :—

	Boys.	Girls.
Under three months . . .	3	3
From three to six months . . .	0	0
From six to twelve months . . .	2	1



